The Manuals of Dhamma



by Venerable Ledi Sayadaw

Vipassana Research Institute

Vipassana Research Institute (VRI), a non-profit-making body was established in 1985 with the principal aim of conducting scientific research into the sources and applications of the Vipassana Meditation Technique. It is also the custodian of all the teachings given by the Principal Teacher of Vipassana, Mr. S. N. Goenka, who has been instrumental in the spread of Vipassana in modern times. The financing for running VRI comes mainly from donations by students of Mr. S. N. Goenka.

This PDF book is being offered to you as a donation from grateful students of Vipassana. If you wish to make a contribution to this effort, please visit www.vridhamma.org to make a donation.

Donations to VRI are eligible for 100% tax deduction benefit to Indian citizens under Section 35 (1)(iii) of the Indian Income Tax Act, 1961.

May all those who read this book be benefited.

May all beings be happy.

The Manuals of Dhamma

by
Mahāthera Ledi Sayadaw,
Aggamahāpaṇḍita, D Litt.

Vipassana Research Institute
Dhamma Giri, Igatpuri 422 403
Maharashtra, India

English translations by Sayadaw U Nyana, Dr. Beni Barua, U Sein Nyo Tun, U Saw Tun Teik.

The English Translations originally edited by the English Editorial Board of the Union Buddha Sasana Council, Yangon, Myanmar.

The editing, proofreading, indexing and typesetting of this edition was done at the Vipassana Research Institute, Dhammagiri, India.

First Edition : 1999
Reprint : 2001, 2004, 2006, 2009, 2011

ISBN: 978-81-7414-202-9

Published by:
Vipassana Research Institute
Dhamma Giri, Igatpuri 422 403
Dist. Nashik, Maharashtra, India
Tel: [91] (2553) 244076, 244086, 243712, 243238; Fax: [91] (2553) 244176
Email: vri_admin@dhamma.net.in
info@giri.dhamma.org
Website : www.vridhamma.org

Printed by:
Apollo Printing Press
G-259, SICOF Ltd., 69 MIDC, Satpur
Nashik-422007, Maharashtra

Contents

Acknowledgement

The Vipassana Research Institute (V.R.I.) gratefully acknowledges the efforts of the Union Buddha Sāsana Council Yangon in making available in English some of the important Dīpanīs of Ledi Sayadaw. This has been a historic work by the eminent scholars who translated the Dīpanīs for the Union Buddha Sāsana Council. The translations were first published as Manuals of Buddhism.

These translations have long served as a guiding light for English-speaking meditators. But they are not easily available now. The number of Vipassana meditators in the tradition of Ledi Sayadaw is increasing rapidly all over the world. These meditators are naturally eager to read the Sayadaw's Dīpanīs. To fulfill the demand, V.R.I. is publishing the English translations of these Dīpanīs again.

Since Vipassana meditators from, different religious background know the universal teaching of the Buddha as Dhamma, V.R.I. has taken the liberty to name this collection as Manuals of Dhamma.

May the meritorious work of the Union Buddha Sāsana Council Continue to bear fruits! May the words of Ledi Sayadaw continue to guide and inspire many on the path of Dhamma for a long. long time!

A Short Biography of Venerable Ledi Sayadaw

A Short Biography of Venerable Ledi Sayadaw

Known to oriental scholars around the world, the Venerable Ledi Sayadaw was born on Tuesday, the 13th Waxing of Nattaw, 1208 Myanmar (Burmese) Era (1846 C.E.) at Saing-Pyin Kyee village, Dipeyin Township, Shwebo District, Sagaing Division, of Myanmar (Burma).

Ledi Sayadaw's parents were U Tun Tha and Daw Kyene. Their first child, a son, died when he was very young. When the second child was born, the child's parents and relatives bestowed the title of 'Tat Khaung' upon him. In Myanmar, *tat* means to climb, rise, ascend, and *khaung* means the top, who will become the summit or foremost in every field of Buddhism. As a child, he was therefore known as Maung (young boy, master) Tat Khaung, later to become Ledi Sayadaw (Leti Sayataw). As founder of Ledi Nikāya (the Leti Organisation), Maung Tat Khaung became known as U Ñyāṇadhaja which means— the most excellent and greatest sage. He was indeed the great benefactor of many scholars worldwide and the distinguished bearer of the torch of meditation for the modern world.

Before Ledi Sayadaw's time, a short distance to the northeast of the city of Monywa in Upper Myanmar, the land was completely covered with a jungle of dense underbrush and tangled vegetation where many wild animals and birds lived. Farmers cleared parts of this jungle, and farms were created on this once wild land on the outskirts of the city. In Myanmar, *le* means farm, *ti* means invention, and *taw* means forest. Thus this area came to be known as the farms-invention forest, known in Myanmar as *Letitaw*. Later, the Myanmar people pronounced it *Ledi Tawya*, (*ya* means place).

Ledi or Leti is the name by which the Sayadaw, his monastery and his region are most known as outside of Myanmar. Sayadaw or Sayataw comes from the word *saya,* which means teacher, and *daw* or *taw* which means great or respectable.

Sayadaw stayed in the midst of this jungle where he practised meditation, and established meditation and education monasteries. Taking the name of this place, Sayadaw and his monasteries became known as 'Ledi Sayadaw' and 'Ledi Monastery'.

At the age of ten, Maung Tat Khaung was sent by his parents to the monastery of Sayadaw U Nanda, who lived in Kyaung Ma Taik, the principle monastery of Saing Pyin Kyi village. Maung Tat Khaung learned the Myanmar language and began the study of the foundations of the Pāli language. He learned the *Lokanīti*, the *Dhammanīti*, 11 *Paritta suttas*, etc., by heart.

At the age of fifteen, he was ordained as a *sāmaṇera* (novice) under the guidance of his preceptor, Sayadaw U Nanda, at Kyaung Ma Taik, in Saing Pyin Kyi village, thus fulfilling the expectations of his parents. Sayadaw U Nanda gave him the name 'Ñyāṇadhaja', which also means 'possessor of the wisdom-banner'.

By the age of eighteen, he had mastered the *Vedas* under Sayadaw U Gandhamā, a *Veda* expert, in Ye Thut village near Saing Pyin Kyi. During this time, Shin Ñyāṇadhaja wrote many poems in Myanmar and Pāli, verses connected with ordination, *Jātaka* stories and a Pāli-Myanmar grammar.

At the age of twenty, in 1228 B.E. (April 20, 1866), Shin Ñyāṇadhaja took *upasampadā* (higher ordination) under the instruction of his preceptor, Sayadaw U Nanda. In 1229 B.E., U Ñyāṇadhaja went to Maṅgalā Sankyaung Taik in the northern part of the city of Mandalay. Sankyaung Taik was built by King Mindon. When King Mindon established his new capital and palace in Mandalay, he moved his former palace, San Nan Taw, from

the old capital of Amarapūra to the new capital of Mandalay, where it was reconstructed and donated as a monastery to Sayadaw for the benefit of the *Sāsana.*

King Mindon established over 400 monasteries surrounding his new capital in Mandalay with over 2,000 monks living in each monastery. This was a period of great patronage of and participation in both *pariyatti and paṭipatti*. When U Ñyāṇadhaja learned the Pāli *piṭakas* in Sankyaung Taik, there were over 80,000 monks in Mandalay. During recitations of *Vinaya* rules at Sankyaung Taik U Ñyāṇadhaja would take his place behind all the *bhikkhus* and recite with them all 227 rules in a loud voice that was sweet and clear. U Ñyāṇadhaja stayed at Sankyaung Taik in Mandalay for ten years. During this time, he thoroughly learned all of the *Piṭakas* including the *Aṭṭhakathās* and *Ṭīkās* (Commentaries and Subcommentaries).

According to the Myanmar Era, in the year of 1233 B.E. (1871 C.E.), on the full moon day of May, the Fifth Great Council (*Pañcama Saṅgāyana),* supported by King Mindon, was held in the Royal Palace of Mandalay. This great council was headed by Baddanta Jāgara (Phayargyi Sayadaw), Baddanta Narinda (Sibani Sayadaw) and Baddanta Sumaṅgala (Myinwon Sayadaw). Over 600 selected monks participated.

In the Fifth *Saṅgha* Council, monks recited the entire *Tipiṭaka*. From Saintkyaung Taik, the monks recited the *Vinaya Piṭaka*, monks from Salin Kyaung Taik recited the *Sutta Piṭaka*, and monks from Sankyaung Taik recited the *Abhidhamma Piṭaka*. In this great *saṅgha* reciting assembly, held in the golden Royal Palace, U Ñyāṇadhaja, without any aides, orally recited the *Kathāvatthu Abhidhamma*, the fifth of the seven books which comprise the *Abhidhamma.* He was greatly honoured by the King, the *Saṅgha* and laymen. Based on this assembly of oral recitation, the righteous King Mahādhammarājā had the entire *Tipiṭaka* inscribed onto 729 slabs of marble and housed them in the Kuthodaw Pagoda below Mandalay Hill.

During his stay at Sankyaung Taik, U Ñyāṇadhaja continued to study and learn the *Tipiṭaka* texts, commentaries and subcommentaries under the guidance of Sankyaung Sayadaw, Makutārāma Sayadaw, Salin Sayadaw and other eminent scholar-monks in Mandalay. He also gave lectures on the *Tipiṭaka* to the 2000 student monks at Sankyaung Taik. He was considered the most skilful in teaching the *Abhidhamma* and Pāli grammar. After the Fifth *Saṅgha* Council (*Saṅgāyana*), in the tenth year of his monkhood (1239 B.E., 1877 C.E.), his great skill at lecturing was recognised by the King, who awarded him the title of *Paṭhama Sācha* (First Great Lecturer).

He had been a monk for fourteen years, teaching *Tipiṭaka* students at Sankyaung Taik, when Sankyaung Sayadaw set out twenty questions in Pāli about the *pāramīs* (perfections) of a Buddha, a *Pacceka* Buddha and *sāvakās*. Among the 2,000 student monks, no one could answer these questions satisfactorily except U Ñyāṇadhaja. So remarkable were his answers, that they were collected and published in his first book—*Pāramī Dīpanī* or The Manual of Perfection.

Every *uposatha* (sabbath) day, U Ñyāṇadhaja used to visit U Hlaing, the Minister of the Yo region. U Hlaing was a gifted and learned person in many fields who had a keen intellect and had written many books. U Ñyāṇadhaja spent long hours with him in discussion of both mundane (*lokiya*) and supramundane (*lokuttarā*) aspects of reality. From these discussions, he mastered the comparative study of discourses, verses, proverbs, poems, etc.

Some time later, Shwe Yay Saung Sayadaw instructed Man Aung Sayadaw to translate the *Nigamagāthā* (conclusion stanzas) of *Manisāra Mañjusatikā* from Pāli into Myanmar. Man Aung Sayadaw turned this task over to Sankyaung Sayadaw who in turn assigned the task to U Ñyāṇadhaja. The stanzas were very complicated and difficult to understand. U Ñyāṇadhaja was able to render an excellent translation that satisfied the Sayadaws.

During this period, Myanmar students and teachers of the *Abhidhamma* were relying heavily on a Sinhalese commentary, the

Abhidhammattha Vibhāvani Ṭīkā, written by the Venerable Sumaṅgalasāmi of ancient Sri Lanka. U Ñyāṇadhaja heard a discussion among some Sinhalese scholar monks who were visiting Mandalay at that time. They said, 'Myanmar monks do not understand *Abhidhamma* and Pāli grammar correctly because they are studying and teaching the *Abhidhammattha Vibhāvani Ṭīkā* in which there are many mistakes in both theory and grammar. Have they not discovered and realised these mistakes?' U Ñyāṇadhaja firmly resolved that someday he would write a new *Abhidhamma Ṭīkā* and new Pāli grammar texts.

U Ñyāṇadhaja had arrived in Sankyaung Taik in 1229 B.E. In 1240 B.E., Thibaw, the son of Mindon, succeeded Mindon as the king. In 1244 B.E., in the fourth year of the reign of King Thibaw, the whole capital of Mandalay was ravaged by fire, including many parts of the palace and Sankyaung Taik. U Ñyāṇadhaja lost many books, notes, references, quotations, etc., in the fire. He had spent sixteen years in Sankyaung Taik: nine years as a student and seven years as a teacher. While residing there, he devoted himself to the service of the *bhikkhu saṅgha*. Daily, he cleaned the monastery and compound. He washed the toilets in the morning and fetched drinking water, bathing water and toilet water for the monks. In 1244 B.E., after the great fire, U Ñyāṇadhaja paid homage to Sankyaung Sayadaw and left the gutted palace and monastery. He went to Monywa.

In Monywa, U Ñyāṇadhaja stayed at Shwesekhon Kyaung near Shwesekhon Pagoda for a short period of time and then returned to Saing Pyin Kyi village where he was born. He spent the rainy retreat (*vassa*) in 1245 B.E., at a bamboo *vihāra* near Marajina Pagoda, in the vicinity of Monywa. During the rainy retreats of 1246-48 B.E., U Ñyāṇadhaja stayed at U Wine Monastery, donated by Thangyo U Wine, a merchant from Monywa. At the end of the rainy retreat of 1248 B.E. (1877C.E.), Sayadaw withdrew into the jungle. His disciples, after searching for him for many days, finally found him sitting alone under a huge tamarind tree with only three robes and one black bowl in the middle of a thick jungle, called Ledi, to the northeast of Monywa. This marks the beginning of the era of Ledi Sayadaw and of his monastery called Ledi Kyaung Taik.

Around this time, Sayadaw started exhorting people not to eat cattle or oxen. He taught that oxen correspond to fathers who plow the land and give food to the family. Cows resemble mothers, who feed milk to their children. Human beings should not eat the meat of oxen and cows because they are so similar to parents. Sayadaw wrote many open letters at that time urging people to abstain from eating beef—('The Letter of Fervent Love for Cattle' or *Gomettasa*, an admonitory letter for the abstention from eating beef).

In those days, in the Ledi jungle, various creatures troubled people who went there. The Sayadaw developed deep *mettā bhāvanā* (loving-kindness) toward them. During this time he became known as 'Ledi Sayadaw'. Soon after, three young *bhikkhus* who had been students of Sayadaw, came to his forest *vihāra* in order to care for his needs and learn the *Tipiṭaka* from him. The number of students and monks studying under him and devoted lay people gradually increased. When learned monks from many places began to come to Ledi Sayadaw to study the sacred texts and to learn meditation, they built many residential monasteries, dining halls, teaching halls, meditation halls, secluded huts, stupas, water wells, water tanks, etc. Sayadaw consecrated ground to build an ordination hall. He named the Ledi Monastery—*Sādhujanapāsādikārāma* which means, 'the monastery for the gladdening of good people' and named the ordination hall—*Sāsana Sobhini Simā* which means, 'the consecration for the courtesy of dispensation'. These names were actually insignificant in the legend of Ledi Sayadaw.

Sayadaw U Ñyāṇadhaja established Ledi Monastery and Ledi Organisation at the age of 40, in 1248 B.E. (1886 C.E.). For the next 12 years, he taught the *Tipiṭaka* to *bhikkhus* who came from various places. He also nursed sick *bhikkhus*.

Amongst his many activities and obligations, Ledi Sayadaw also accomplished a task he had set for himself many years before, at Sankyaung

Taik in Mandalay. He corrected over 230 errors in the *Abhidhammattha Vibhāvani Ṭīkā*. From his studies and lectures, he compiled a new commentary on the *Abhidhamma* in 1259 B.E., entitled the *Paramattha-Dīpanī Ṭīkā*. It has become a standard reference on the *Abhidhamma* among teachers, students and scholars around the world.

Meanwhile, he translated his Pāli *Ṭīkā* into Myanmar. He wrote the following works at Ledi Monastery in 1256 B.E.—*Lakkhaṇa Dīpanī* (Manual of Characteristics), and *Uposatha Sīla Vinicchaya* (a decisive talk on sabbath virtue).

In 1257 B.E., Ledi Sayadaw travelled to Bodhgaya, in India. From there, he visited other sacred places associated with the Buddha's life including Sarnath, Rajagaha, Savatthi, Lumbini, etc. As he travelled, first by train to Yangon (Rangoon), then by ship to Calcutta, and while he visited these holy places, Ledi Sayadaw wrote thirteen verses on *paṭiccasamuppāda* (Dependent Origination). On returning to Yangon, Sayadaw compiled a book entitled *Paṭiccasamuppāda Dīpani* (Manual of Dependent Origination). In the following years, Ledi Sayadaw travelled continuously up and down Myanmar. He would spend his rainy retreats in meditation and also writing manuals in response to the questions of his many disciples and lay-followers.

In 1258 B.E., when he was fifty, Sayadaw entered the Sapagan Tawtankyi Forest, Twante Township and stayed at the Sapagan Forest Monastery. He consequently wrote 'The Lion's Roar', a poem which he gave to his senior disciple and well known *dhamma*-teacher, Ledi Vaṇṇita. From this poem, it is clear that Ledi Sayadaw had attained the fourth *jhāna*.

During 1259 and 1260 B.E., Ledi Sayadaw spent his rainy retreats at Ledi Monastery and wrote the *Puṇṇovāda-kammaṭṭhāna* (the meditation taught for *Puṇṇa*) and the *Vijjāmagga Dīpanī*. At the end of his rainy retreat in 1260 B.E., he went to Thit Khya Taung Tawya (Oak Tree Mountain Forest Monastery) in Kyaik Hto Township in Mon state, at the invitation of U Tiloka. U Tiloka was a forest dwelling monk and one of Sayadaw's senior disciples. He had written *Paṇḍita Vedaniya Dīpanī,* which was Ledi Sayadaw's favourite book.

In the Oak Tree Mountain Forest Monastery, Ledi Sayadaw taught meditation to his disciples—U Tiloka, U Nandamāla, U Visuddha, U Javana, U Sobhana and U Sundara. He meditated diligently with them day and night.

From the Oak Tree Mountain Forest Monastery, Sayadaw visited Kusinaron Pagoda of Bi Lin Township. There he met many hermits who wanted him to teach them about magical science (*vijjā*) and those who possess magical power (*vijjādhara*). Ledi Sayadaw explained to them about real *vijjā* (wisdom) and real *vijjādhara* (possessors of wisdom). Real *vijjā* is eradication of suffering through purification of mind. The hermits implored him to write a book about *vijjā*. This book is called *Vijjāmagga Dīpanī*.

In 1262 B.E., he authored the *Uttamapurisa Dīpanī*. He then took his rainy season retreat at Maha Myaing Taw (forest) along with his disciple, U Eindaka, the Kyaung Pan Sayadaw. Ledi Sayadaw guided U Eindaka in meditation. They practised diligently and continuously day and night. After some days, U Eindaka fell ill and Ledi Sayadaw would go for alms and offer the food he received to his sick disciple. At the end of the rainy retreat, Ledi Sayadaw also fell ill and returned to Ledi Forest, where he passed the time meditating, reading, writing and teaching.

During the years 1263-64 B.E., Ledi Sayadaw moved to Shwe Taung U Mountain on the banks of the Chindwin (Sallāvāti) River near Alon Town, where he resided in a stone cave. At that time, he wrote three books—the *Āhāra Dīpanī,* the *Anatta Dīpanī* and the *Dhamma Dīpanī*.

In 1265 B.E., he moved to Latpantaung Mountain, on the north bank of the Chindwin River, three miles to the west of Monywa. Here, he meditated and also wrote the following five books—*Sammādiṭṭhi Dīpanī* (Manual of Right Understanding), *Catusacca Dīpanī* (Manual of the Four Noble Truths), *Kammaṭṭhāna Dīpanī* (Manual of Meditation), *Paramattha Saṅkhepa* (stanzas in Myanmar), and *Nirutti Dīpanī* (in Pāli). The *Nirutti Dīpanī* was a commentary on the

Mogallānavyākaraṇa, a famous classical Pāli grammar. Sayadaw inserted the essence of other ancient Pāli grammars into the *Nirutti Dīpanī*, commenting of the *Kaccāyana*, the *Rūpasiddhi* and the *Sadda Nīti,* and presented many examples from the *Tipiṭaka*.

During his visits to the royal palace, Ledi Sayadaw gave Dhamma discourses. On certain days, he taught *Ānāpāna* meditation to those same audiences. He wrote the *Ānāpāna Dīpanī* while staying at U Kyaung's house in the Old Royal Palace. During his sojourn at the Mandalay Palace, Ledi Sayadaw's Dhamma teaching became widely celebrated throughout the capital city.

For many years, Sayadaw had been teaching and expounding the complex metaphysical analysis contained in the seven volumes of the *Abhidhamma Piṭaka*, one of the three main divisions, or 'baskets' of the Theravada Buddhist Canon. At this time, in the world of classical Pāli literature, one of the most popular *Abhidhamma* manuals was the *Abhidhammatthasaṅgaha*. *Abhi* means great, excellent, sublime; *dhamma* means doctrine, teaching, truth; *attha* means nature or thing; and *saṅgaha* means a collection, compendium or outline. Therefore, the *Abhidhammatthasaṅgaha* is an outline of the nature of the great sublime teaching. Although this book was widely read by scholars, its language was much too complex to be understood by the ordinary layperson. Ledi Sayadaw compiled the *Paramattha Saṅkhitta*. This was written in beautiful and expressive poetical stanzas in the Myanmar language, making it easy for the average person to remember and understand.

In 1266 B.E., Ledi Sayadaw resided at Kyin Myaing Tawya, to the north of Pyinmanar Town, and during his rainy retreat, he authored the following books—*Bhāvāna Dīpanī, Bodhipakkhiya Dīpanī* (The Manual of the Factors Leading to Enlightenment), and *Saddasaṅkhepa* (*Sadda Saṅkhitta*).

In 1267 B.E., he spent the rainy season retreat at Yekangyitawya (Great Lake Forest Monastery), in Myinkyan Town. Here he helped to establish and organise a *Paṭiccasamuppāda* Association, a *Paramattha Saṅkhit* Association, a *Vipassanā* Association and the Association for Refraining from Eating Beef, among others.

At times, Ledi Sayadaw travelled continuously throughout the country to teach meditation and the study of Dhamma to all levels of society. He travelled not only to drought areas, but also to plague infested areas as well as to feuding villages. His visits were immensely beneficial.

In 1268 B.E., he spent his *vassa* at a Vipassana meditation centre near the ancient capital of Prome, the Vipassanakone Tawya. He also returned to Mandalay for a visit.In 1270 B.E., Sayadaw spent his *vassa* at Mawla Myaing. When the plague spread throughout the country and many people were dying Ledi Sayadaw published *Rogantara Dīpanī* in which he instructed people how to protect themselves from disease.

In 1276 B.E., while Sayadaw stayed at Ratanāsiri Monastery, he wrote the *Vipassanā Dīpanī* (The Manual of Insight Meditation) during the annual meeting of the Society for Spreading the Buddha's teaching in Foreign Countries. The *Vipassanā Dīpanī* was dedicated as an 'Outline of the Exercises of Insight for the Followers of the Budddha in Europe'.

The Sayadaw established many well-known monasteries throughout Myanmar, some of which were located in Monywa, Mandalay, Myinkyan (Mingyan), Sagaing, Pyinmanar, Taung Ngu, Yangon, Mawla Myaing, Hinthata, Pathein, Kyaiktho and Thaton. He set up three kinds of monasteries—education centres, meditation centres and secluded forest retreats. The *Saṅkhitta* Associations, *Abhidhamma* Associations, *Vipassanā* Associations, *Paṭiccasamuppāda* Associations, the Association for Refraining from Eating Beef, the Pāli Translation Society and the World Missionary Association were some of the associations which Sayadaw founded throughout the cities, towns and villages of Myanmar. The Pāli Translation Association, headed by his senior disciple, U Ñyāṇa, compiled a Pāli-English dictionary.

One of these disciples who was to have a far reaching influence in the spread of Ledi Sayadaw's

meditation techniques was the layman Saya Thetgyi.

U Thet stayed with Ledi Sayadaw for seven years in all. Ledi Sayadaw advised him at the time of his departure to work diligently to develop his *samādhi* (concentration) and *paññā* (purifying wisdom) so that eventually he could begin to teach.

U Thet consulted the manuals written by the Sayadaw whenever he needed guidance. U Thet started teaching Ānāpāna to a group of about fifteen people in 1914. After teaching for a year, in about 1915, U Thet took his wife and her sister and a few other family members to Monywa to pay respects to Ledi Sayadaw who was about seventy years old at that time. When U Thet told his teacher about his meditation experiences and the courses he had been offering, Ledi Sayadaw was very pleased.

It was during this visit that Ledi Sayadaw gave his staff to U Thet, saying, 'Here, my great pupil, take my staff and go. Keep it well. From today onwards, you must teach the Dhamma of *rūpa* and *nāma* (mind and matter). Pay homage to the *sāsana* in my stead.'

The next day Ledi Sayadaw summoned all the *bhikkhus* of his monastery. He asked U Thet to stay on for ten or fifteen days to instruct them. The Sayadaw told the gathering of *bhikkhus*, 'Take note, all of you. This layperson is my great pupil U Po Thet from lower Myanmar. He is capable of teaching meditation like me. Those of you who wish to practise meditation, follow him. Learn the technique from him and practise. You, Dāyaka Thet hoist the victory banner of Dhamma in place of me, starting at my monastery.' U Thet then taught Vipassana meditation to about twenty-five monks learned in the scriptures. U thet soon became known as Saya Thetgyi (*saya* means "teacher;" *gyi* is a suffix denoting respect).

Saya Thetgyi knew many of Ledi Sayadaw's prolific writings by heart. His reputation as a meditation teacher spread. His village was not far from Yangon. Hence government employees and urbanites, like U Ba Khin, also came to learn from him. It was widely believed in Myanmar that he was an *anāgāmi*. He was known in Myanmar as '*Anāgāma* Saya Thetgyi.'

In 1273 B.E., (1912 C.E.) Ledi Sayadaw became the first person awarded the title of *Aggamahāpaṇḍita* by the British government since the annexation of Myanmar as a British colony. Later, Ledi Sayadaw was awarded the title of Doctor of Literature (D. Litt.) at the grand opening ceremony of Yangon University.

During the last two years of his life, Ledi Sayadaw dwelled at Ledi Sankyaung in Pyinmanar. When he was seventy-seven years old, in the fifty-seventh year of his monkhood, he expired on the full moon day of July, 1285 B.E. (1923 C.E.). The lamp of Dhamma was extinguished.

***

The task given by Ledi Sayadaw, of spreading the Dhamma in all strata of society, to Saya Thetgyi is continuing. S. N. Goenka (Goenkaji) learned Vipassana from Saya Thetgyi's student, Sayagyi U Ba Khin. After practising Vipassana for fourteen years under Sayagyi's guidance, Sayagyi bestowed on Goenkaji the responsibility of *vipassana-ācariya* in 1969. The legacy of Ledi Sayadaw continues.

***

The Manuals of Dhamma

by
Ledi Sayadaw

The *Vipassanā Dīpanī* or The Manual Of Insight

The *Vipassanā Dīpanī* or The Manual Of Insight

by the Mahā-Thera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.
Translated into English by U Nyana, Patamagyaw of Masoeyein Monastery, Mandalay.

The Three *Vipallāsa*

Vipallāsa means hallucination, delusion, erroneous observation, or, taking that which is true as being false, and that which is false as true.

There are three kinds of *Vipallāsa*, to wit:

1. *Saññā-vipallāsa*—hallucination of perception;
2. *Citta-vipallāsa*—hallucination of thought;
3. *Diṭṭhi-vipallāsa*—hallucination of views.

Of these three, hallucination of perception is fourfold, thus:

(i) It erroneously perceives impermanence as permanence;
(ii) Impurity as purity;
(iii) Ill as good; and
(iv) No-soul as soul.

The same holds good with regard to the remaining two *vipallāsa*, i.e., those of thinking and viewing.

All these classifications come under the category of "This is mine! This is my Self or living Soul!" and will be made clear later.

The three *Vipallāsa* may be illustrated respectively by the similes of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and is only with great difficulty to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards Impermanence and No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus for a time, turn the mind upside

down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the man who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of *Devas*, or celestial beings and themselves assumed the forms of male and female *Devas*. They also made the roads as pleasant and delightful as those of the *Devas*. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three worlds of *Kāma-loka, Rūpa-loka* and *Arūpa-loka*. The travellers are all those who inhabit these worlds. The Right Road is Right Views, and the misleading road is Wrong Views. The Right Views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view; "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life," while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the Aggregates, of the *Āyatana* (Bases), and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate (i.e. the abodes of human beings, *Devas*, and *Brahmās*), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of *Natthikadiṭṭhi*, *Ahetuka-diṭṭhi*, and *Akiriya-diṭṭhi*, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, *Petas*, and *Asūras,* are like the towns of the demons.

The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. *Nibbāna* is like the town of good people.

The views "My Body!" and "My Soul!" are also like the wrong and misleading roads. The world comprising the abodes of human beings, *Devas*, and *Brahmās*, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than that of thought.

The Three *Maññanā*

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises and through hallucination fantasy arises.

Fantasy is of three kinds, to wit:

1. *taṇhā-maññanā*—fantasy by lust (desire of the senses)
2. *māna-maññanā*—fantasy by conceit;
3. *diṭṭhi-maññanā*—fantasy by error. (in beliefs)

Of these, "fantasy by lust" means the high imagination—"This is Mine!" "This is my Own!" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Though indeed, it is the case that both personal and impersonal (external) objects are highly imagined and discriminated as "This is Mine, that other thing is

not mine," and "This is My Own; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy by lust".

Personal objects mean one's own body and organs. Impersonal or external objects means one's own relations, such as father, mother, and so forth; and one's own possessions.

"Fantasy by conceit" means high imagination of personal objects expressed as "I", "I am". When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here, personal attributes mean vigour or plenitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth. Impersonal objects mean plenitude of families, relations, surroundings, dwellings possessions and so forth.

"Fantasy by error" means over-estimation of personal objects as "My Frame-work; My Principle; My Pith; My Substance; My Soul; My Quintessence." In the expressions—"earthen pots" and "earthen bowls"—it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "Iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the Element of Extension, the earth-element which pertains to the personality or the substance of living beings, of the "I" this fanciful estimation of the facts of the case arises:

"The Element of Extension is the living being; the Element of Extension is the "I". What is here said in connection with the Element of Extension is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on. These three kinds of fantasy are also called the three *Gahas*, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three *Papañcas* or Three Multipliers.

The Two *Abhinivesa*

Abhinivesa means strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds to wit:

1. *Taṇhā-abhinivesa*—Firm belief induced by lust,
2. *Diṭṭhi-abhinivesa*—Firm belief induced by error.

Of these, *taṇhābhinivesa* means the firm and unshakeable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Diṭṭhi-abhinivesa means the firm and unshakeable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are also called *taṇhā-anissaya* and *diṭṭhi-anissaya* respectively. They may also be called the Two Great Reposers upon the Five Aggregates, and on Body-and-Mind; or as the Two Great Resting-places of *puthujjanas* or ordinary men of the world.

The Two *Bhūmi* or Stages

Bhūmi means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit:

1. *Puthujjana-bhūmi,*
2. *Ariya-bhūmi*.

Puthujjana-bhūmi is the stage of a *puthujjana*, an ordinary being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this *Diṭṭhi-vipallāsa* or erroneous view their resting place, their main support, their standing ground: "There is in me or in my body something that is permanent, good and essential."

The *Diṭṭhi-maññanā* or fantasy through error, the *Diṭṭhigaha* or erroneous hold, the *Diṭṭhi-papañca* or multiplier of error, and the *Diṭṭhi-abhinivesa* or

strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all *puthujjanas*. Hence they will never be released from the state or existence of a *puthujjana*, so long as they take their firm stand on the ground of the said many-titled error.

As to the *Ariya-bhūmi*, it is a state of an *Ariya*, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding: "There is in me or in my body nothing permanent, good, and essential". As an *Ariya* lives making Right View his main footing, this Right View may be called the stage of the *Ariya*. Upon the attainment of this Right View, a being is said to have transcended the *Puthujjana-bhūmi*, and to have set foot on the *Ariyan* stage.

Among the innumerable ordinary beings (*Puthujjanas*) who have been treading the ground of *Puthujjana*ship during countless existences that have no known beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the *Ariya*, and to have become an *Ariya*, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the *Ariyas*, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

The Two *Gati*

Gati means transmigration. (Here it does not mean that "Transmigration of Soul", so called, which is current in some philosophies. I have adopted the word "transmigration" for *Gati* which literally means "going", merely in order to indicate the idea while dealing with it from the standpoint of Buddhist philosophy.) It is the change of existences. It is of two kinds:

1. *Puthujjana-gati*,
2. *Ariya-gati.*

Of these two, the former is the transmigration of the ordinary person which is *Vinipātana* or dispersive. That is to say—one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abode or existence, according as one is thrown by one's past *kamma*. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest; so also in the case of the new existence of a *Puthujjana* after his death, it cannot be ascertained beforehand where unto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by the evil of death; and after his death he is also sure to fall by "dispersion" into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death, for the four realms of misery down to the great *Avīci* Hell, stand wide open to a *Puthujjana* who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into any of the *Nirayas* or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal; as a Peta, a wretched shade; or as an *Asura* or *Titan*, an enemy of Sakka the king of the gods, in the wink of an eyelid. The like holds good if he dies out of any of the upper six realms of the *Kāmāvacara Devas*. But when he expires from the worlds of *Rūpa-loka* and *Arūpa-loka*, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of *Devas*, wherefrom he may fall into the four worlds of misery.

Why do we say that every being fears death? Because death is followed by dispersion to any sphere of existence. If there were no "dispersion" as regards existence after death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called *Puthujjana-gati*, the *Nakhasikhā* and *Kānakacchapa Suttas* may here be cited. However, only an outline of each will here be produced.

Nakhasikhā-Sutta. "At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus, "If, O *Bhikkhus*, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?" The disciples replied, "Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe." Then the Buddha continued; "Even so, *Bhikkhus*, those who are reborn in the abodes of men and *Devas* whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and *Devas* are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe."

What has just been said is the substance of the *Nakhasikhā-Sutta*. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of *Vinipātana-gati*, that is, the dispersion, the variety of possible kinds of existence after death.

Kāṇakacchapa-Sutta. "At one time the Buddha addressed the disciples thus, "There is, O *Bhikkhus*, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time—perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O *Bhikkhus*, is it possible that such a time might come as is said?" "In ordinary truth, O Lord," replied the *Bhikkhus* "it is impossible; but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass."

Then the Buddha said, "O *Bhikkhus*, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is this? It is, O *Bhikkhus*, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and *Devas.* The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the *Niraya* and *Peta* abode in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O *Bhikkhus*, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke."

According to this *Sutta*, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the—*Puthujjana-gati*, i.e., the "dispersion of existence".

What has been said is concerning the *Puthujjana-*

gati. Now what is *Ariya-gati*? It is deliverance from the dispersion of existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, *Devas* and *Brahmās* who have attained the *Ariyan* state, can get to whatever better existence, i.e. as men, *Devas*, *Brahmās*, they may wish to be reborn into, when they expire from the particular existence in which they have attained such *Ariyan* state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of *Devas* and *Brahmās*. They are entirely set free from the *Puthujjana-gati*.

What has been said is concerning the course of *Ariyas*. Now we will explain the two *Gatis* side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, *Devas* and *Brahmās* who are *Puthujjana*, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold Path to make the sky their resting-place, transmigrate after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which, they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, *Devas* and *Brahmās* who have the hallucination of Wrong Views, when their resting-place of Wrong Views as regards self is broken down, they fall tumbling into the dispersion existence. For their resting-places are only their bodies; and they have neither such a resting-place as *Nibbāna*, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, *Devas* and *Brahmās* who have become *Ariya* and are freed from the hallucination of Wrong Views, neither regard their bodies as their *Attā* or Self, nor rely upon them. They have in their possession permanent resting places, such as *Nibbāna* which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two *Gatis*, i.e, the *Puthujjana-gati* and the *Ariya-gati.*

The Two *Saccas* or the Two Truths

Sacca or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit:

The All

"Brethren, I will teach you the All. Do you listen to it. And what, brethren, is the All?

It is eye and visible object; ear and sound; nose and scent; tongue and taste; body and tangibles; mind and ideas. This, brethren, is called the All.

Now, brethren, he who should say, 'Rejecting this All, I will proclaim some other All,'—such might be the substance of his talk, but when questioned he would not be able to make good his boast, and he would come by disappointment besides, What is the cause of that? Because, brethren, it would be beyond his power to do so."

SN. iv. 15.

1. *Sammuti-sacca*, conventional or relative truth.
2. *Paramattha-sacca,* or ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "Self exists". "a living soul exists" "men exist". "*Devas* exist", "*Sakkas* exist", "elephants exist", "head exists" and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say:

"There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence," for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a *Vipallāsa* or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of *Saṃsāra*, the wheel of life. All of the foregoing alike holds good when people say "a person exists" and so on.

Ultimate truth is the absolute truthfulness of assertion or negative in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say, "The element of solidity exists", "The element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists" "consciousness exists", "contact, feeling and perception exist", "material aggregates exist" and so on. And expressing such truth in a negative form, it can be said, "No self exists", "no living soul exists", "no person exists", "no being exists", neither does an elephant exist" "nor do hands, nor legs, nor any members of the body exist", "neither does a man exist nor a *Deva*" and so on. In saying here, "No self exists" "no living soul exists" we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression, "No being exists" and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor *Devas* etc. Therefore there is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of *Saṃsāra*, the evolution of life.

According to conventional truth, a person exists, a being exists; a person or a being continually transmigrates from one existence to another in the ocean of life. But to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked; "Do not these two truths seem to be as poles asunder?" Of course they seem to be so. Nevertheless we may bring them together. Have we not said, "According to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example, Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked, "Are there earthen pots and cups in this world?" the answer, according to the conventional truth should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth

> The way, Cunda, to get rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no "mine," no "this is I," no "this is myself".
>
> *Sallekha-Sutta*

admits only the positive existence of the earth out of which the pots and so forth were made. Of these two answers the former requires no explanation inasmuch as it is an answer according to the established usage, but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth; not pots nor cups, in the sense of ultimate truth, because the term "earth" applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms "pots" and "cups" also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (*santhāna-paññatti*) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

(I) The four great essential elements, viz:
- (1) The element of solidity
- (2) The element of cohesion, or the holding, the fluid
- (3) The element of kinetic energy
- (4) The element of motion

(II) The six bases, viz:
- (5) The eye basis
- (6) The ear basis
- (7) The nose basis
- (8) The tongue basis
- (9) The body basis
- (10) The heart basis

(III) The two sexes, viz:
- (11) The male sex
- (12) The female sex

(IV) One species of material quality of life, viz:
- (13) the vital force

(V) One species of material quality of nutrition, viz:
- (14) Edible food

(VI) The four sense fields, viz:
- (15) Visible form
- (16) Sound
- (17) Odour
- (18) Savour

These eighteen species are called *Jātarūpāni* or genetic material qualities, as they possess the power of production.

(VII) One species of material quality of limitation, viz:
- (19) The element of space

(VIII) The two communications, viz:
- (20) Intimation through the body
- (21) Intimation through speech

(IX) The three plasticities, viz:
- (22) Lightness
- (23) Pliancy
- (24) Adaptability

(X) The four salient features, viz:
- (25) Integration
- (26) Continuance
- (27) Decay
- (28) Impermanence or death

These last ten species are called *Ajātarūpāni* or non-genetic material qualities, as they do not possess the power of production.

Fifty-Four Kinds of Mental Phenomena

There are 54 kinds of mental phenomena.

Citta—mind or consciousness

Cetasika—mental properties or concomitants, fifty-two in number

Nibbāna[1]—getting out of the circle of existences

Citta means the faculty of investigating an object (*ārammaṇa*) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are characters of consciousness, or

mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

I. Consciousness

Consciousness is divided into six classes:

1. Consciousness of sight
2. Consciousness of sound
3. Consciousness of smell
4. Consciousness of taste
5. Consciousness of touch
6. Consciousness of mind

1. The Consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The Consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3. The Consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The Consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The Consciousness arising at the body-basis is called the consciousness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the *Arūpa-loka*, however, mind-consciousness arises without any basis. The mind-consciousness is again subdivided into four kinds.

(a) *Kāma*-consciousness
(b) *Rūpa*-consciousness
(c) *Arūpa*-consciousness
(d) *Lokuttara*-consciousness

(a) Of these, *Kāma*-consciousness is that which lies within the jurisdiction of desire prevailing in *Kāma-loka* (*Kāma-taṇhā)* and it is fourfold, thus: Moral (*kusala*) Immoral (*akusala*), Resultant (*vipāka*), and Ineffective (*kiriya*).

(b) *Rūpa*-consciousness is the *jhānic* or ecstatic mind which has become free from *Kāma*-desire but still remains within the jurisdiction of the desire prevailing in *Rūpa-loka* (*Rūpa-taṇhā),* and it is threefold, thus:

Moral
Resultant
Ineffective

(c) *Arūpa*-consciousness is also the *jhānic* or ecstatic mind which has become free from *Rūpa*-desire, but still remains within the jurisdiction of the desire prevailing in the *Arūpa-loka* (*Arūpa-taṇhā*), and it also is three fold, thus:

Moral
Resultant
Ineffective

(d) *Lokuttara*, or transcendental consciousness is the noble mind (*Ariya-citta*) which has become free from the threefold desire, and has transcended the three planes, *Kāma, Rūpa* and *Arūpa*. It is of two kinds, thus, Noble consciousness in the Path, and Noble consciousness in the fruition.

II. Fifty-Two Kinds of *Cetasika*

Mental properties are of 52 kinds.

(a) The Seven Common Properties (*Sabba cittaka*), so called on account of being common to all classes of consciousness, viz:

1. *phassa*—(contact)
2. *vedanā*—(feeling)
3. *saññā*—(perception)
4. *cetanā*—(volition)
5. *ekaggatā*—(concentration of mind)
6. *jīvita*—(psychic life)
7. *manasikāra*—(attention)

(b) The six Particulars (*pakiṇṇaka*) so called because they invariably enter into composition with consciousness, viz:

1. *vitakka*—(initial application)
2. *vicāra*—(sustained application)
3. *vīriya*—(effort)
4. *pīti*—(pleasurable interest)
5. *chanda*—(desire-to-do)
6. *adhimokkha*—(deciding).

The above thirteen kinds (a) and (b) are called Mixtures (*vimissaka*), or better, as rendered by Shwe Zan Aung “Un-morals”, as they are common to both

---

1. *Nibbāna* is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view.
—Translator

moral and immoral consciousness in composition.

(c) The fourteen Immorals (*pāpa-jāti*), viz:

1. *lobha*—(greed)
2. *dosa*—(hate)
3. *moha*—(dullness)
4. *diṭṭhi*—(error)
5. *māna*—(conceit)
6. *issā*—(envy)
7. *macchariya*—(selfishness)
8. *kukkucca*—(worry)
9. *ahirika*—(shamelessness)
10. *anottappa*—(recklessness)
11. *uddhacca*—(agitation, distraction)
12. *thīna*—(sloth)
13. *middha*—(torpor)
14. *vicikicchā*—(doubt, perplexity)

(d) The twenty-five Morals (*kalyānajātika*) viz:

1. *alobha*—(disinterestedness)
2. *adosa*—(amity)
3. *amoha*—(reason)
4. *saddhā*—(faith)
5. *sati*—(mindfulness)
6. *hiri*—(modesty)
7. *ottappa*—(discretion)
8. *tatramajjhattatā*—(balance of mind)
9. *kāyapassaddhi*—(composure of mental properties)
10. *cittapassaddhi*—(composure of mind)
11. *kāyalahutā*—(buoyancy of mental properties)
12. *cittalahutā*—(buoyancy of mind)
13. *kāyamudutā*—(pliancy of mental properties)
14. *cittamudutā*—(pliancy of mind)
15. *kāyakammaññatā*—(adaptability of mental properties)
16. *cittakammaññatā*—(adaptability of mind)
17. *kāyapāguññatā*—(proficiency of mental properties)
18. *cittapāguññatā*—(proficiency of mind)
19. *kāyujukatā*—(rectitude of mental properties)
20. *cittujukatā*—(rectitude of mind)
21. *sammā-vācā*—(right speech)
22. *sammā-kammanta*—(right action)
23. *sammā-ājīva*—(right livelihood)

(the immediately preceding three are called the Three Abstinences)

24. *karuṇā*—(compassion)
25. *muditā*—(appreciation, sympathetic joy)

(The last two are called the two Illimitables or *appamaññā*)

1. *Phassa* means contact, and contact means the faculty of pressing the object (*ārammaṇa*), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (*ārammaṇa*) will be of no use.

2. *Vedanā* means feeling (sensation), or the faculty of tasting the sapid flavour thus squeezed out by the *phassa*. All creatures are sunk in this *vedanā.*

3. *Saññā* means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. *Cetanā* means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say, "oh, this work was done by So-and-so", or "This is such and such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (*cetanā*) is called the doer (*kamma*), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the *Paṭṭhāna*, and it is known by the name of *Kamma* in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of *Utu*, the element of warmth and they may quite properly be called the children or the issue of the warmth element. So also all living creatures may be called the children or the issue of volition, or what is called *Kamma-dhātu*, as they are all born through *Kamma*.

5. *Ekaggatā* means concentration of mind. It is also called Right Concentration (*samādhi.*) It becomes prominent in the *Jhānasamāpatti* the attainment of the supernormal modes of mind called

Jhāna.

6. *Jīvita* means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. *Manasikāra* means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called *Sabbacittaka*, Universal Properties, as they always enter into the composition of all consciousness.

8. *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called *Saṅkappa* (aspiration), which is of two kinds, viz, *Sammāsaṅkappa* or Right Aspiration, *Micchāsaṅkappa* or Wrong Aspiration.

9. *Vicāra* means sustained application. Its function is to concentrate upon objects.

10. *Vīriya* means effort of mind in actions. It is of two kinds, right effort and wrong effort.

11. *Pīti* means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.

12. *Chanda* means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.

13. *Adhimokkha* means decisions, or literally, apartness of mind for the object, that is, it is intended to connote the freedom of mind from the wavering state between the two courses: "Is it?" or "Is it not?"

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition. Hence they are called *Pakiṇṇaka* or Particulars. They make thirteen if they are added to the Common Properties, and both, taken together are called *Vimissaka* (mixtures) as they enter into composition both with moral and immoral consciousness.

14. *Lobha* ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called *Taṇhā* (craving), sometimes *Abhijjhā* (covetousness) sometimes *Kāma* (lust) and sometimes *Rāga* (sensual passion).

15. *Dosa* in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e. *Paṭigha* (repugnance), and *Byāpāda* (ill-will).

16. *Moha* means dullness or lack of understanding of Dhamma. It is also called *Avijjā* (nescience), *Aññāṇa* (not knowing) and *Adassana* (not-seeing).

The above three just mentioned are called the three *Akusalamūla*, or the three main immoral roots, as they are the sources of all immoralities.

17. *Diṭṭhi* means error or wrong seeing. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nāma-rūpa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. *Issā* means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. *Macchariya* means selfishness, illiberality, or unwillingness to share with others.

21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omission and sins of commission.

22. *Ahirika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and *Devas* may know this of me", arise in him who is shameless.

23. *Anottappa* means utter recklessness as regards such consequences, as *Attānuvādabhaya* (fear of self-accusations like, "I have been foolish; I have done wrong" and so forth,) *Parānuvādabhaya* (fear of accusations by others); *Daṇḍabhaya* (fear of punishments in the present life inflicted by the rulers); *Apāyabhaya* (fear of punishments to be suffered in the realms of misery).

24. *Uddhacca* means distraction as regards an object.

25. *Thīna* means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.

26. *Middha* means slothfulness of mental properties, that is, the dimness of the faculties of each of

the mental properties, such as contact, feeling and so forth.

27. *Vicikicchā* means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds are called *Pāpajāti* or *Akusala-dhamma*, in fact, they are real immoralities.

28. *Alobha* means disinterestedness of mind as regards an object. It is also called *Nekkhamma-dhātu* (element of abnegation or renunciation), and *Anabhijjhā* (liberality).

29. *Adosa*, or amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind. It is also called *Abyāpāda* (peace of mind), and *Mettā* (loving-kindness).

30. *Amoha* means knowing things as they are. It is also called *Ñāṇa* (wisdom), *Paññā* (insight), *Vijjā* (knowledge), *Sammādiṭṭhi* (right view).

These three are called the three *Kalyāṇamūlas* or the three Main Moral Roots as they are the sources of all moralities.

31. *Saddhā* means faith in what ought to be believed. This is also called *Pasāda*.

32. *Sati* means constant mindfulness in good things so as not to forget them. It is also called *Dhāraṇa* (retention), and *Uṭṭhāna* (readiness).

33. *Hiri* means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. *Ottappa* means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (*apāyabhaya*).

35. *Tatramajjhattatā* is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called *Upekkhā-brahmavihāra* (equanimity of the Sublime Abode) in the category of *Brahmavihāra;* and *Upekkhā-sambojjhaṅga* (equanimity that pertains to the factors of Enlightenment) in the *Bojjhaṅga*.

36. *Kāya-passaddhi* means composure of mental properties.

37. *Citta-passaddhi* means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (*Pāpa-dhamma*) which cause annoyance in doing good deeds.

38. *Kāya-lahutā* means buoyancy of mental properties.

39. *Citta-lahutā* means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. *Kāya-mudutā* means pliancy of mental properties.

41. *Citta-mudutā* means pliancy of mind.

42. *Kāya-kammaññatā* means fitness of work of mental properties.

43. *Citta-kammaññatā* means the fitness of the mind for work.

44. *Kāya-pāguññatā* means proficiency of mental properties.

45. *Citta-pāguññatā* means proficiency of mind. Proficiency here means skilfulness.

46. *Kāyujukatā* means rectitude of mental properties.

47. *Cittujukatā* means rectitude of mind.

48. *Sammā-vācā* means Right Speech, that is abstinence from the fourfold sinful modes of speech i.e. lying, slandering, abusive language and idle talk.

49. *Sammā-kammanta* means Right Action, that is abstinence from the threefold sinful acts, i.e. killing, stealing, and unchastity.

50. *Sammā-ājīva* means Right Livelihood. These three—*Sammā-vācā*, *Sammā-kammanta* and *Sammā-ājīva* are called the Triple Abstinences.

51. *Karuṇā* means compassion or wishing to help those who are in distress.

52. *Muditā* means appreciation of, or congratulation upon or delight in the success of others.

53. These two are respectively called *Karuṇā-brahmavihāra* and *muditā-brahmavihāra*. They are also called *Appamaññā* (Illimitables according to the definition "*Appamānesu sattesu bhavāti Appamaññā*", that is, "*Appamaññā* is so called because it exists without limit among living beings.")

Nibbāna may be classified into three kinds. viz—First *Nibbāna,* Second *Nibbāna* and Third *Nibbāna.*

Freeing or deliverance from the plane of misery is the first *Nibbāna.*

Freeing or deliverance from the plane of *Kāma-loka* is the Second *Nibbāna.*

Freeing or deliverance from the planes of *Rūpa-loka* and *Arūpa-loka* is the Third *Nibbāna.*

Consciousness one, Mental Properties fifty-two,

Nibbāna one, altogether make up fifty-four Mental Phenomena. Thus the twenty-eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature. Person and so forth, are Conventional Facts.

The Four *Mahābhūtas* or the Four Great Essentials

Mahābhūta means to develop greatly.

(1) The element of extension is the element of earth; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.

(2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

(3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

(4) The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on.

From these four great Elements all other forms of matter are derived or are born. Or, expressed in another way, All matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

(5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

(6) The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis is a kind of very fine, bright, subtle matter within the organ of heart where mind consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two *Bhāvas* or Sexes

Bhāva means production or productive principle.

(11) The *Itthi-bhāva* or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characters.

(12) The *Puṃ-bhāva* or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characters.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life

(13) *Jīvita* means life, that is, the vital force which controls the material qualities produced by *Kamma* and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from wither-

ing. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Āhāra-Rūpa or the Material Quality of Nutrition

(14) *Āhāra-rūpa* means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, *kamma*, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-Rūpas or the Four Sense-Fields

Gocara means sense-field or object of the five senses.

(15) The object "visible form", is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste.

Mention is not made here of touch or the tangible, as it consists in the Great Essentials or Elements. It is of three kinds, Viz. *Pathavī-hpoṭṭhabba* or extension tangible, *Tejo-phoṭṭhabba* or temperature tangible, *Vāyo-phoṭṭhabba* or movement tangible. Counting in the tangible also we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Ākāsa-Dhātu or Material Quality of Limitation

(19) *Ākāsa-dhātu* means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called *kalāpas* or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter, i.e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two *Viññatti-Rūpas* or Modes of Communications

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) *Kāya-viññatti* is that peculiar movement of body by which one's purpose is made known to others.

(21) *Vacī-viññatti* is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or *Viññattirūpas*. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will; as also in learning by heart, reading to oneself, and so forth.

The Three *Vikāra-Rūpas* or the Three Plasticities

Vikāra means the peculiar expression or distinctive condition of the *Jāta-rūpas*, the genetic material qualities.

(22) *Lahutā* is the lightness of the material quality.

(23) *Mudutā* is the pliancy of the material quality.

(24) *Kammaññatā* is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accordance with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body (*rūpa*) is said to be in possession of these qualities, i.e. lightness, pliancy, and adaptability, which are called the three plasticities (*vikāra-rūpas*).

The Four *Lakkhaṇa-Rūpas* or the Four Salient Features

Lakkhaṇa means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) *Upacaya-rūpa* means both integration and continuance of integration, of which two the former may be called *Ācaya* (initial integration) and the latter *Upacaya* (sequent integration).

(26) *Santati-rūpa* means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called *Santati* or *Pavatti* (Prolongation). The production (*jāti*) of the groups of material qualities alone, is described by the three names of *Ācaya*, *Upacaya* and *Santati*.

(27) *Jaratā* is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness or corruption.

(28) *Aniccatā* means impermanence, death, termination, cessation, brokenness, or the state of disappearing.[2]

A plant has five periods, the *Ācaya* period, the *Upacaya* period, the *Santati* period, the *Jaratā* period, and the *Aniccatā* period. It is first generated then grows up gradually or develops day by day and after the cessation of growth it stands for sometime in the fully developed state. After that it begins to decay and at last it dies and disappears leaving nothing behind. Here the primary generation of the material qualities is called *ācaya* period; the gradual growth or development, the *upacaya* period; and their standing in their fully developed state, the *santati* period. However, during these three periods there are momentary decays (*khaṇika jaratā*) and momentary deaths (*khaṇika-aniccatā*), but they are not conspicuous.

The declining of the plant is called *jaratā* period. During the period of decline there are momentary births (*khaṇika-jāti*) and momentary deaths (*khaṇika-maraṇa*), but they are also inconspicuous.[3]

The death of the plant and the final disappearance of all its constituent is called the *aniccatā* period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of *Lakkhaṇa-rūpas*.

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flow-

2. It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms.

3. The Commentator of the "*Dhammasaṅgaṇī*" in his *Aṭṭhasālinī*, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the *Ācaya* of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the *Upacaya;* and the flooding is like the *Santati*.—*Translator*

ers, and the fruits into five periods each. A fruit can be divided into five periods thus—the first period of appearance, the second period of growth or development the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena

There are four kinds of producers which produce material phenomena:

1. *kamma*,
2. *citta*,
3. *utu*,
4. *āhāra*.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of *Tejo-dhātu*, the fire-element, i.e., heat (*uṇha-tejo*) and cold (*sīta-tejo*).

Āhāra means the two kinds of nutritive essence, internal nutriment that obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by *Kamma*. The two media of communications are produced only by *Citta*.

Sound is produced by *Citta* and *Utu*. The three plasticities are produced by *Citta, Utu*, and *Āhāra*. Of the remaining thirteen, excluding *Jaratā* (decay) and *Aniccatā* (impermanence), the eleven—comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance—are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called *Rūpa-kalāpa.*

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

Causes Or Origins

Of these eighty-two ultimate things, *Nibbāna*, inasmuch as it lies outside the scope of birth (*Jāti*), does not need any originator for its arising; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (*Jarā-Maraṇa*). Hence *Nibbāna* is unconditioned and unorganised. But, with the exception of *Nibbāna*, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organised things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called *Utu* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; *Kamma* is like the seed; the warmth-element, or what is called *Utu* is like the earth; the nutritive essence is like the rain-water, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants; a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rainwater.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the

Immorals and the Ineffectives—a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yoniso-manasikāra*) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*) for the Immorals. The Ineffectives which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals.

Here *yoniso-manasikāra* means proper exercise of reason, and *ayoniso-manasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Āvajjana*, "Turning towards." On seeing a man, if the *manasikāra* be rationally utilised, moral consciousness arises; and if the *manasikāra* be irrationally utilised, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Āvajjana-citta* or "Turning-towards-thought is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Āvajjana*.

What the seed is to the tree, that the *Manasikāra* is to the Morals and the Immorals What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We will now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu, Rūpārammaṇa, Āloka* and *Manasikāra*. Of these, *Manasikāra* is the name of the *Āvajjana-citta* which turns the process of mind in the direction of the object of sight. *Āloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhu-vatthu* means eye-basis; and *Rūpārammaṇa* means object of sight, literally, form-object.

For the arising of the consciousness of sound, there is needed *Sota-vatthu* (ear-basis) *Saddārammana* (object of sound) *Ākāsa* and *Manasikāra*. Here *Ākāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nose-basis), *Gandhārammaṇa* (object of smell,) *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivhā-vatthu* (tongue-basis), *Rasārammaṇa* (object of taste), *Āpa* and *Manasikāra*. Here *Āpa* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body basis). *Phoṭṭhabbārammaṇa* (object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i.e., the degree of coarseness of it. Only a some what coarse touch can make an impression upon the body-basis. If the object of touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammārammaṇa* (object of thought) *Manodvāra* (mind-door), and *Manasikāra*. Of these, *Dhammārammaṇa* means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Mano-dvāra* or mind-door means the continuum of sub-consciousness. Though the heart-basis is the place where consciousness of mind arises, since it does not possess

the appropriate kind of sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

The Two *Abhiññās* or The Two Super-Knowledges

Abhiññā means super-knowledge, or the faculty of knowing pre-eminently beyond that of ordinary mankind. It is of two kinds, *Samatha-abhiññā* and *Dhamma-abhiññā.*

Samatha-abhiññā means super-knowledge acquired through the carrying out of the exercises in Calm (*Samatha*). It is of five different kinds:

1. *Iddhividha-abhiññā*
2. *Dibbasota-abhiññā*
3. *Cetopariya-abhiññā*
4. *Pubbenivāsa-abhiññā*
5. *Yathākammupaga-abhiññā*

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing such as is possessed by Celestial beings.

The third is the supernormal knowledge of others' thoughts.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kammas* in accordance with which they are thrown down into the various spheres of existence; it resembles such supernormal vision as is possessed by Celestial beings.

Dhamma-abhiññā means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:

1. *Sutamaya-ñāṇa*—knowledge acquired by learning.
2. *Cintāmaya-ñāṇa*—knowledge acquired by reasoning.
3. *Bhāvanāmaya-ñāṇa*—knowledge acquired by contemplation.

The last of the three is again subdivided into two:

1. *Anubodha-ñāṇa*
2. *Paṭivedha-ñāṇa*

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three *Pariññās*

Pariññā means profound knowledge. It is of three kinds, viz:

1. *Ñāta-pariññā*—(Autological knowledge)
2. *Tīraṇa-pariññā*—(Analytical knowledge)
3. *Pahāna-pariññā*—(Dispelling knowledge)

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbāna*, as shown in the previous sections on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhiñña* in their ultimate aspects, dispelling all merely pictorial ideas or representations (*santhānapaññatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Ñāta-pariññā* as regards *Rūpa* (form), is accomplished. As regards *Nāma*, the mental side, if only four of the mental things, i.e., mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of *Ñāta-pariññā* as regards *Nāma* is fulfilled. If *Nibbāna* can also be discerned as shown

> "Ceasing and abstaining from evil,
> Refraining from intoxicating drink,
> Vigilance in righteous acts;
> This is the most auspicious performance."
>
> *Sutta-Nipāta.*

above the function of *Ñāta-pariññā* would be fully realised.

Tīraṇa-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (*Nāma* and *Rūpa*) into momentary ultimates. It is of three kinds.

1. *Anicca-pariññā*
2. *Dukkha-pariññā*
3. *Anatta-pariññā.*

Of these three, *Anicca-pariññā* means either a perfect or a qualified knowledge of the law of death (*maraṇa*). Here by death is meant the two kinds of the same, conventional death (*sammutimaraṇa*) and ultimate death (*paramatthamaraṇa*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature." By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *anicca-pariññā,* but only of the recollection of death (*maraṇānussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-pariññā.*

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic Ill or infelicity. Here Ill is of two kinds:

1. *Vedayita-dukkha*—(Pain-feeling ill)
2. *Bhayattha-dukkha*—(Fear-producing ill)

Of these two, by *Vedayita-dukkha*, bodily and mental pains are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upāyāsa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-ñāṇa* (knowledge of things as fearful), and of the *Ādīnava-ñāṇa* (knowledge of things as dangerous), *Jāti-dukkha* (ill of birth), *Jarā-dukkha* (ill of decay), *Maraṇa-dukkha* (ill of death). *Saṅkhāra-dukkha* (ill of conditionality), and *Vipariṇāma-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *Vedayita-dukkha* and *Bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or may be for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (*Vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of Ego and become safe against the danger of the dis-

> "I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ānanda, the *Tathāgata* has no such thing as the closed fist of a teacher who keeps something back".
>
> *Mahāparinibbāna Sutta*

persion of life (*vinipātanabhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, *Devas* and *Brahmās*, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedanā* which is present in the *Vedanā* Triad of *Sukhāya-vedanāya-sampayuttā-dhammā, Dukkhāya-vedanāya-sampayuttā-dhammā,* and *Adukkhaṃasukhāya-vedanāya-sampayuttā-dhammā. Bhayattha-dukkha* is synonymous with *Dukkha-saccaṃ* and with *Dukkhaṃ*, which is present in the three salient features, *Anicca*, *Dukkha*, and *Anatta*.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, *Devas* and *Brahmās*, as of the pleasures experienced therein, is called the *Dukkha-pariññā.*

Anattā-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul." By this knowledge of things as no-soul, the *Anattā-ñāṇa*, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anattā-pariñña*. The triple *Pariññā* (of *Anicca*, *Dukkha*, and *Anattā*), is called *Tīraṇa-pariññā*.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three *Nicca-vipallāsas* by means of the insight acquired through the contemplation of Impermanence, the three *Sukha-vipallāsas* and the three *Subha-vipallāsas*, by means of the insight acquired through the contemplation of Ill, and the three *Attā-vipallāsas* by means of the insight acquired through the contemplation of No-soul.[4]

Here *Attā* or soul is the supposed underlying essence of a pictorial idea (*santhānapaññatti*), and *Jīva* or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*),

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *Anicca-pariññā* reaches

4. Here the three *Nicca-vipallāsas* are:
   1. *Anicce niccanti saññāvipallāso*
   2. *Anicce niccanti cittavipallāso*
   3. *Anicce niccanti diṭṭhivipallāso*

   That is to say, Impermanence is erroneously perceived, thought and viewed as permanence.

The three *Sukha-vipallāsas* are:
   1. *Dukkhe sukhanti saññāvipallāso*
   2. *Dukkhe sukhanti cittavipallāso*
   3. *Dukkhe sukhanti diṭṭhivipallāso*

   That is to say, Ill is erroneously perceived, thought, and viewed as pleasure.

The three *Subha-vipallāsas* are:
   1. *Asubhe subhanti saññāvipallāso*
   2. *Asubhe subhanti cittavipallāso*
   3. *Asubhe subhanti diṭṭhivipallāso*

   That is to say, Impurity is erroneously perceived, thought, and viewed as purity.

The three *Attā-vipallāsas* are:
   1. *Anattāni attāti saññāvipallāso*
   2. *Anattāni attāti cittavipallāso*
   3. *Anattāni attāti diṭṭhivipallāso*

   That is to say—No-soul is erroneously perceived, thought, and viewed as soul—*Translator*

its summit.

Here, by *Santati* is meant the *continuum* or aggregates of the same kind, and by *Ñāṇāsantati* is meant the continua of aggregates of different kinds.

This *Santati* is of two kinds mental and material. And the continuum of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by *Kamma*, by mind, by temperature, by food. Each of these four kinds of continua is liable to change if the respective causes of each changes. When changes take place, the change of the continuum, of the *Kamma*-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the continua of aggregates. In each aggregate there are three periods—birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and-decay is called *Jarā,* and death is called *Maraṇa*. In each step taken in the act of walking posture, there are beginning, middle, and end. These are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body, that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then, a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, inflictive, painful states are changes in the continua of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths-and-decays of the continua. Weariness is indeed the name applied to the growth-and-decay of the continua of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the continuum (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature-produced continua. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing, and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood, for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually de-

crease. The life of the *Kamma*-produced material qualities, such as the eye, the ear, and so forth, is the *jīvita-rūpa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the *Kamma* produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i. e. the birth, the growth-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one.

What has been shown is the growth-and-decay and the death of the continua of material aggregates.

Now come the continua of mental phenomena. They are also very numerous. Every one knows his own mind. There are continua of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting, the arising of various kinds of countless thoughts is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus, "Greed is rising in me now"; or "Hate is rising in me now"; or "Greed has ceased in me"; or "Hate has ceased in me." But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or continuum of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental continuum.

Ñāta-pariññā is relevant to *Tīraṇa-pariññā,* which in turn is relevant to *Pahāna-pariññā* the one sole necessary thing.

Exposition of *Tīraṇa-pariññā*

The three salient marks or features are:

1. *Anicca-lakkhaṇa*—The Mark of Impermanence.
2. *Dukkha-lakkhaṇa*—The Mark of Ill.
3. *Anatta-lakkhaṇa*—The Mark of No-soul.

Anicca-lakkhaṇa or the Mark of Impermanence, is the characteristic of the sphere of *Vipariṇāma* and of *Aññathābhāva.*

Vipariṇāma means metastasis, that is, a radical change in nature; a change from the present state into that which is not the present state. *Aññathābhāva* means subsequent change of mode. If the spheres of *Vipariṇāma* and *Aññathābhāva* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Vipariṇāma* and *Aññathābhāva*, are really impermanent things. Therefore we have said, "The *anicca-lakkhaṇa* or the mark of impermanence, is the characteristic of the sphere of *Vipariṇāma* and of *Aññathābhāva*. When we closely observe and analyse in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon; but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon, but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people—Leibnitz and Fechner, for example—that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the

physical change (*utu*). By reproduction we here mean the *Ācaya-rūpa*. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a microscope. These two are reproductions of material phenomena produced by physical change. Here, "reproductions" mean the constant integrations of new phenomena which are called *ācaya-rūpas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccatū-rūpas*, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rūpa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins, big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by *Kamma*, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in the matter.

In mental phenomena, i.e., mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*vipariṇāma*) and the subsequent change (*aññathābhāva*) is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing," which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness; or, when we say "one sees," this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual-form, light, and attention. And when we say, "one does not see," this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness again will cease. As there are five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" "not-seeing" may be made use of. If there is no obstruction, one sees; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees; and if they are shut, one does not see. What has just been expounded in the *Vipariṇāma* and *Aññathābhāva* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the eye-basis occurs after conception, sight consciousness also is lost for ever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing."

Similarly in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be

dealt with as to their impermanency, i.e., *Vipariṇāma* and *Aññathābhāva*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Vipariṇāma* and *Aññathābhāva* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and vice versa, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

Of The Mark Of Ill

Briefly speaking, the marks of impermanence in *Vipariṇāma* and *Aññathābhāva* may also be called the Mark of Ill, for they are to be feared by the wise in *Saṃsāra*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. *Viparināma* is nothing but momentary decay and death; it is the road to death, and to *Vinipātana* (the dispersion of life into different spheres). All creatures remain alive without moving to another existence only because they are sustained by various methods of preservation. *Viparināma* is also to be feared on account of the disadvantages which may fall on ourselves. *Ācaya*, *Upacaya* and *Santati* which are the features of *Aññathābhāva*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (*Kilesa*), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kāma-loka Rūpa-loka* and *Arūpa-loka* has the same two marks of Impermanence. Therefore the existences, or the bodies (comprising the mentals and materials) of men, *Devas*, and *Brahmās* are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of Ill, to wit—*Dukkhadukkhatā, Saṅkhāradukkhatā,* and *Vipariṇāmadukkhatā.*

Dukkhadukkhatā means both bodily (*kāyika*) and mental (*cetasika*) pains. *Saṅkhāra-dukkhatā* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained with a great deal of exertion in every existence. The existences or the bodies (*khandhas* or the sum total of a being) of *Brahmās* have a great amount of *Saṅkhāradukkha*. Hardly one out of a hundred, who has abandoned all sensual pleasures, renounced the world, and practised the "Stations" without regard to his own life, hereafter attains the existence of a *Brahma*. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When *Jhānadhammas* and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Vipariṇāmadukkhatā is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, *Devas* and *Brahmās* are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill:

1. *Jāti-dukkha*—Ill of birth.
2. *Jarā-dukkha*—Ill of decay.
3. *Maraṇa-dukkha*—Ill of death.
4. *Soka-dukkha*—Ill of sorrow.
5. *Parideva-dukkha*—Ill of lamentation.
6. *Kāyika-dukkha*—Bodily ill.
7. *Cetasika-dukkha*—Mental ill.
8. *Upāyāsa-dukkha*—Ill of despair.
9. *Apiyasampayoga-dukkha*—Ill due to association with enemies.
10. *Piyavippayoga-dukkha*—Ill due to separation from loved ones.
11. *Icchāvighāta-dukkha*—Ill due to nonfulfilment of wishes.

Of these, *Jāti* means birth or reproduction. It is of three kinds, to wit—*Kilesajāti,* birth of defilements; *Kammajāti,* birth of actions; and *Vipākajāti,* birth of effects.

Of these three, *Kilesajāti* is the birth or the repro-

duction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the *Kilesajātis*, greed is very fierce and violent. It will rise at any time it finds favourable circumstance, like fire fed with gunpowder. When it rises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real "Ill," since it is very much to be feared by all *Ariyas*. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, *Devas* and *Brahmās* are feared; and no *Ariya* dare approach them with the views—"Myself" and "My body," for they are the birth-places of the said defilements. Therefore they are real "Ills" that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real "Ill" to be feared by all *Ariyas*. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, *Devas* and *Brahmās* are feared, and no *Ariya* dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammajati.*

Of the *Vipākajāti*, owing to the dreadfulness of *Kilesajāti* and *Kammajāti*, *Vipākajāti* the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore the existences of men, and so forth, to which the *Vipākajāti* together with the *Kilesajāti* and the *Kammajāti* are joined, are real "Ill". The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajāti*. So much for the *Jātidukkha.*

Concerning the *Jarādukkha* and *Maraṇadukkha*—these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Vipariṇāmadukkha*; and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, *Devas* and *Brahmās* are real "Ill". So much for the *Jarādukkha* and *Maraṇadukkha.*

Sokadukkha, *Paridevadukkha*, *Kāyikadukkha*, *Cetasikadukkha*, and *Upāyāsadukkha*, always follow the existences of men and *Devas*, ready to arise whenever an opportunity occurs. The realms of the *Niraya* and the *Peta* worlds are the realms of sorrow lamentation, pain, grief and despair.

So much for the five kinds of *Dukkha.*

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is *Appiyasampayogadukkha.*

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death—this is *Piyavippayogadukkha.*

To strive hard, but all in vain, to obtain anything is *Icchāvighātadukkha.*

These "Ills" or *Dukkhas* are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, *Devas* and *Brahmās* are real "Ills." Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important.

So much for the Mark of "Ill."

Anattā

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhaṇa* or the Mark of No-soul. In considering the word *Anattā*, the meaning of *Attā* ought first to be understood. *Attā* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, the earth which is the essence or the substantiality of pot. The word "pot" is merely the name by which is indicated a certain pictorial idea (*santhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence

or substantiality as an ultimate thing; here earth alone is ultimate thing and possesses essence or substantiality. If the question is asked, "Does such a thing as pot exist in the world?" those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying, "Is not that a pot?" But it is not correct of them thus to allege that earth is pot; it is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality; while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot, is in effect to try to make out that essential earth constitutes the essence or substantiality of pot, which is actual fact, seeing that pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Attā* of the earth, so that earth and pot become one and the same thing, the identity of the one is confused with the identity of the other. For this reason it is that we call this a false allegation. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena; while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot; so also the Five Aggregates or their constituents become the *Attā* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Attā*.

Now for *Anattā*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot, earth; then the earth becomes not the essence or *Attā* of the pot, but becomes *Anattā;* while at the same time also, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the Five Aggregates and the material and mental phenomena thus, the Fivefold set of Aggregates are ultimate things, persons and creatures are ideas derived from the forms and the continua; hence the phenomena are not persons and creatures; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anattā*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anattā.*

✧

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anattā*). How? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence; and also because they are constantly ceasing and being reproduced many times beyond possibility of being numbered, even in one day, that which is the mark of that kind of impermanence known as *Aññathābhāva*.

But in the ideas (*paññatti)* of persons and creatures no marks of *Vipariṇāma* and *Aññathābhāva* are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then of course, the ideas of *Paññattiyo* would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the *Paññatti* or ideas, we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā* are not to be regarded as the

Thus monks, the *Tathāgata*, being such a one in things seen, heard, sensed, cognised, is "such". Moreover than "He who is such" there is none other greater or more excellent, I declare.

Aṅguttara Nikāya. ii, 23, IV, Ill, 24.

essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text, "*Asārakatthena anattā*," or "On account of being without a core, the word *Anattā* is used.

How does the mark of Ill become the mark of *Anattā*? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same; that is, the person's desire must also be that of the phenomena, and vice-versa. But if this is not so, then each must be a thing separate from the other. Here by "person's desire" we mean Greed (*lobha*) and Desire-to-do (*chanda*); and by "the desire of phenomena," the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for happiness of mind and body; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things; that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example; if warmness is wanted the cause that produces warmness must be sought out; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be, upon occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Saṅkhāradukkha*, the *Dukkha* associated with the *Saṅkhāras*, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the establishing of the causes necessary to the acquiring of the effects desired, for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of *Saṅkhāradukkhatā* all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it is also to be noted well how conspicuous is non-substantiality with regard to *Dukkhadukkhatā*, *Vipariṇāmadukkhatā, Jātidukkha*, *Jarādukkha*, *Maranadukkha*, and so forth.

So much for the mark of *Anattā* from the standpoint of *Dukkha*.

✧

The three knowledges pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tīraṇa-pariññā*.

These three knowledges pertaining to Insight are:

1. *Aniccavipassanāñāṇa*—Insight-knowledge in contemplating "Impermanence".
2. *Dukkhavipassanāñāṇa*—Insight knowledge in contemplating "Ill".
3. *Anattavipassanāñāṇa*—Insight knowledge in contemplating "No-soul".

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second

Knowledge that the transcendental Path has four grades, and that lust and conceit are left undispelled. Hence the most important thing for Buddha's followers to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery. There is no way of escaping from the *Apāyadukkha* open to men when the Teaching of the Buddha vanishes from the world. And to escape *Apāyadukkha* means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul." Therefore in that life in which we are so fortunate as to encounter the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the text:

> *"Aniccasaññino Meghiya anattasaññā saṇṭhāti anattasaññino samugghātaṃ pāpuṇāti diṭṭhe'va dhammā Nibbānaṃ."*
>
> "To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an "I" presiding over the Five Aggregates is brought to destruction; and even in this present life he attains *Nibbāna*."

There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercises in Insight, all that is needed is consideration of the *Santatipariṇāma* and the *Santatiaññathābhāva*, that is, of the radical change and of the sequential change of the continua, things which are visibly evident to, and personally experienced, by, every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e, *upādārūpas*—the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as "creatures," "persons," "soul," "life", "permanence," "pleasures", and to get rid of hallucinations. The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of *Tīraṇa-pariññā.*

Pahāna-Pariññā

In the Teaching there are five kinds of *Pahāna* which it is necessary to deal with:

1. *Tadaṅgapahāna*
2. *Vikkhambhanapahāna*
3. *Samucchedapahāna*
4. *Paṭipassaddhipahāna*
5. *Nissaraṇapahāna*

In order to make them clear, the three periods of the Defilements which are called *Bhūmi* must here be mentioned.

They are:

1. *Anusayabhūmi*
2. *Pariyuṭṭhānabhūmi*
3. *Vītikkamabhūmi*

Of these three, *Anusayabhūmi* means the period during which the Defilements do not come into existence as mental properties representing themselves in the three phases of time. i. e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

Pariyuṭṭhānabhūmi means the period at which the Defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbance at one of the six doors.

Vītikkamabhūmi means the period at which the Defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every Greed that follows a creature's life-continuum has three *bhūmis*. Similarly, the rest of the Defilements, error, dullness, conceit, and so forth, have three periods each.

There are three *Sikkhās*, namely, *Sīla-sikkhā,* the training of morality; *Samādhi-sikkhā,* the training of ecstatic thought; and *Paññā-sikkhā,* the training of Insight. Of these three, the first training, that is the training of morality, is able to dispel or put away only the third (*Vītikkamabhūmi*) of the Defilements. As there remain two *Bhūmis* undispelled, the Defilements which are got rid of by *Sīla* would again arise and soon fill up till they reach the *Vītikkamabhūmi*. Therefore, the putting away by *Sīla* is called the *Tadangapahāna*, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first *Jhāna*, the second *Jhāna*, and so forth, is able to dispel or put away only the second, the *Pariyuṭṭhānabhūmi* of the Defilements which have been left undispelled by *Sīla*. As there still remains the *Anusayabhūmi* undispelled, the Defilements which were put away by *Jhāna* would soon arise and fill up till they reach the *Vītikkamabhūmi* if obstacles to the *Jhāna* were encountered. Therefore the putting away by *Samādhi* is called *Vikkhambhanapahāna*, which means the putting away to a distance. Here *Jhāna* can dispose of the Defilements for a considerable time so that they do arise again soon, for it is ecstatic moral culture and more powerful than the *sīla.*

The third training, that is, the training in the Knowledge that belongs to Insight and in the Knowledge that pertains to the Transcendental Path, is able to dispel or put away the first *Anusayabhūmi* of the Defilements that have been left undispelled by *Sīla* and *Samādhi*. The Defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by *Paññā* is called the *Samucchedapahāna*, which means, literally, the "Cutting-off, Putting-away." The knowledge that pertains to Transcendental Fruition puts the Defilements away by tranquillising the same Defilements that have been put away by the knowledge that pertains to the Transcendental Path, and this putting away is called the *Paṭipassaddhi-pahāna*. The putting away by entering *Nibbāna* is called the *Nissaraṇa-pahāna*, which means the utter relinquishment of an escaping from, the ties of existences for ever and ever. Now we have seen that knowledge is of three kinds. Knowledge of Insight, Knowledge pertaining to the Transcendental Path and Knowledge per-taining to Transcendental Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusayabhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away all the Defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpatti-magga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not rise again. The knowledge that pertains to *Sakadāgāmi-magga*, the second path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undispelled by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with the world is broken, and the *Brahma-loka* is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the Defilements which are left undispelled by the lower paths. And he (the *Arahatta-puggalo*, one who kills all Defilements), becomes the *Arahant,* and escapes from the three *Lokas* or worlds. In a Buddha Sāsana, this *Samuccheda-pahāna* is the chief thing

to be accomplished.

So much for the *Pahāna-pariññā.*

✧

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Vipariṇāma* and *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping. bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of Impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the Insight of the Destruction, the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished, "it is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life; but it is not meant that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why? Because of the unfathomableness of the latent period of the Defilements. Those *Yogis* or meditators who do not know the unfathomableness of the latent period of the Defilements, sometimes think themselves to be attainers of Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the *Samucchedapahāna*, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the *Arahants* do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the *Puthujjanabhūmi* and arrive at the *Ariyabhūmi* either before death or at the time of death, either in this life or in the life following, in which later they will be reborn as *Devas*.

✧

Here the concise *Vipassanā-Dīpanī,* or the Outline of the Exercises of Insight for the followers of the Buddha's Teaching in Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsīri Monastery, where the annual meeting of the Society for Propagating Buddha's Teaching in Foreign countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B.F.. corresponding to the 26th February, 1915 C.E.

The *Paṭṭhānuddesa Dīpanī* or The Manual of Relations

by Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita
Translated into English by Sayadaw U Nyāna, Patamagyaw, of Masoyein Monastery, Mandalay, Burma.

1. *Hetu-Paccaya* or The Relation by Way of Root

What is the *Hetu*-relation? Greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*), are all *hetu*-relations.

What are the things that are related[1] by these *hetu* relations? Those classes of mind and of mental qualities—that are in co-existence along with greed, hate, dullness, disinterestedness, amity, and intelligence—as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called *hetupaccayuppannā dhammā,* since they arise or come into existence by virtue of the *hetu* relation.

In the above exposition, by "the groups of material qualities which co-exist with the same" are meant the material qualities produced by *kamma* at the initial moment of the *hetu*-conditioned conception of a new being, as well as such material qualities as may be produced by the *hetu*-conditioned mind during the lifetime. Here by "the moment of conception" is meant the nascent instant of the rebirth-conception, and by "the lifetime" is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is *hetu* to be understood? And in what sense, *paccaya*? *Hetu* is to be understood in the sense of root (*mūlaṭṭha*); and *paccaya* in the sense of assisting in the arising, or the coming to be, of the *paccayuppannā dhammā* or *upakāraṭṭha*. Of these two, *mūlaṭṭha* is the state of being a root of the root, greed—and so on, as shown in "*Mūla-yamaka*." We have illustrated this *mūlaṭṭha* in the "*Mūla-yamaka-Dīpanī"* by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now, so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be co-operating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a *hetu* (for it acts as a root) and by being a *paccaya* (for it assists in the arising of those states of mind and body), greed is *hetu-paccaya*. The rest may be explained and understood in the same manner—i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Take a tree as an illustration—we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree; and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words.

1 Note. Wherever the verb "relate" is used as "relates to," etc., it should be understood in the sense of "is related to," "are related to," etc., respectively.

That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate; which by way of aversion draws up the essence of displeasure and discomfort; and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, *lobha*, *dosa* and *moha*, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the coexistent material qualities share the same effect. Here, from the words *Sampayutta-dhamme abhiharati*, it is to be understood that *lobha* transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impure acts, words and thoughts having as their root, illusion; but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, *Jhāna* exercise or higher ecstatic thoughts also come into being. Disinterestedness (*alobha*), therefore, is known as *hetu-paccaya,* it being a *hetu* because it acts as a root, while it is a *paccaya* because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also to amity and intelligence; which three are the opposites of greed, hate and ignorance respectively.

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed, it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of *Jhānic*-pleasure, Path-pleasure or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (*alobha*, *adosa* and *amoha*) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the coexistent groups of material qualities are affected in the same way.

Here, the word "*lobhavivekasukharasaṃ*" is a compound of the words "*lobha*", "*viveka*", "*sukha*", and "*rasa*". *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or is the absence of greed. *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus—*Lobhavivekasukharasa* the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of *Paṭṭhāna* in the *Abhidhamma*. Turning to the Law of *Suttanta*—the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery.[2] As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either coexistent or non-coexistent. Now what has been said is the Law of *Suttanta*.

End of the *Hetu*-relation

2. *Ārammaṇa-Paccaya* or The Relation of Object

What is the *Ārammaṇa*-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of *nibbāna*, all terms expressive of concepts, are *ārammaṇa*-relations. There is, in fact, not a single thing (*dhamma*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds, visible object, audible object, odorous object, sapid object, tangible object and cognisable object.

2 See compendium of Philosophy by S.Z. Aung and Mrs. Rhys Davids, page 190.

Which are those things that are related by the *ārammaṇa*-relations? All classes of mind and their concomitants are the things that are related by the *ārammaṇa*-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. (*"Bhūtena"* and *"abhūtena"* may also be rendered here as "real" and "unreal", or, as "present" and "non-present", respectively).

Here the present visible object is the *ārammaṇa-paccaya*, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the two classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension.[3] All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are *ārammaṇa paccayas* and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is "*ārammaṇa*" to be understood, and in what sense "*paccaya*"? "*Ārammaṇa*" is to be understood in the sense of "*ālambitabba*", which means that which is held or hung upon, so to speak, by mind and mental elements. "*Paccaya*" is to be understood in the sense of "*upakāraka*" which means that which assists or renders help (in the arising of *paccayuppannadhamma*).[4]

Concerning the word "*ālambitabba*", the function of the "*ālambana*" of minds and their mental factors, is to take hold of, or to attach to, the object. For instance, there is, in this physical world, a kind of metal which receives its name of "*ayokantaka*" (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it. Moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron; and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the "*ālambana*" of mind and the mental factors.

They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors.[5] Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow and then immediately ceases.

To a sleeping man—while the life-continua are flowing (in the stream of thought)—*kamma*, the sign of *kamma* and the sign of the destiny awaiting him in the succeeding life—which had distinctly entered the avenues of six doors at the time of approaching death in the preceding existence—are *ārammaṇa*-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the *Ārammaṇa*-relation

3. *Adhipati-Paccaya* or The Relation of Dominance

The relation of dominance is of two kinds—the objective dominance and the coexistent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the *Ārammaṇa*-relation, there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word "the most agreeable objects", only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation.

3 See compendium of Philosophy, page 108, n.3.

4 In this relation, "*paccaya"* is generally known as "*ārammaṇa"* = "hanger" (as a pothook) = "object"; and "*paccayuppanna*" is known as "*ārammaṇika"* = "hanger-on" = "subject". *–Translator*

5 The six doors of the senses: mind being the sixth "sense".

Excepting the two classes of consciousness rooted in aversion.[6] The two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically,[7] that all the remaining classes of *Kāma* consciousness, *Rūpa* consciousness, *Arūpa* consciousness, and Transcendental consciousness, together with all their respective concomitants and all the most agreeable material qualities, are *paccaya-dhammā.*

Of these, *Kāma*-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the *Jhāna* stages are never lacking in high esteem for the sublime *Jhānas* they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental *Dhammas*[8] they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (*lobha*), the eight classes of *Kāmaloka* moral consciousness, the four classes of in-operative *Kāmaloka* consciousness connected with knowledge, and the eight classes of Transcendental Consciousness—these are the things related by this relation. Here the sixfold mundane objects[9] are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral *Kāma*-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and *Nibbāna*, together with all those classes of mundane moral consciousness, are related to the four classes of moral *Kāma*-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of *Arahant*ship—together with *Nibbāna* are related to the four classes of inoperative *Kāma*-consciousness connected with knowledge. And *Nibbāna* is related to the eight classes of Transcendental Consciousness.

In what sense is *ārammaṇa* to be understood, and in what sense *Adhipati*? *Ārammaṇa* is to be understood in the sense of *ālambitabba* (cf. *ārammaṇa-paccaya*) and *adhipati* in the sense of *adhipaccattha*. Then what is *adhipaccattha*? *Adhipaccattha* is the potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (*paccaya-dhammā)* of *ārammaṇādhipati* resemble the overlords, while the related things *(paccayuppanna-dhammā)* resemble the thralls, in human society.

In the *Sutasoma Jātaka*, Porisāda, the king, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the *paccayadhamma* of *ārammaṇādhipati*; and King Porisāda's consciousness rooted in appetite is the *paccayuppanna-dhamma*. And again, King Sutasoma, having a very high regard for Truth,[10] forsook his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is

---

6 See compendium of Philosophy, page 83.

7 Note by Translator. *Dhammato* is equal to *vatthuto* or *sarūpato* or *pabhedato. Cittuppāda* has three aspects of meaning.

Firstly, it means "consciousness", as in:
"Tesaṃ cittaviyuttānaṃ, Yathāyogaṃ ito paraṃ;
Cittuppādesu paccekaṃ, Sampayogo pavuccati." (See Part II *Saṅgaha.*)

Secondly, it means "genesis of thought", as in:
"*Vīthicittāni satteva, Cittuppādā catuddasa;*
Catupaṇṇāsa vitthhārā, Pañcadvāre Yathārahaṃ." (See Part IV *Saṅgaha.*)

Thirdly, it means "mind and its concomitants", as in:
"Cittuppādānamiccevaṃ, Katvā saṅgahamuttaraṃ,
Bhūmipuggalabhedena, Pubbāparaniyāmitaṃ." (See Part IV *Saṅgaha.*)

In each of these instances, the construction of the compound "*cittuppāda"* should also be noted. In the first instance, it is constructed as follows: – *Uppajjatīti uppādo. Cittam'eva uppādo cittuppādo;* in the second instance, *Cittassa uppādo cittuppādo*; in the third instance, *Uppajjati etenā'ti uppādo, dhammasamūho.*
Cittañcauppādo ca cittuppādo.

the *paccayadhamma* and King Sutasoma's moral consciousness is the *paccayuppanna-dhamma*. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of coexistent dominance? Intention or desire-to-do, mind[11] or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is *sahajāta* to be understood, and in what sense *adhipati*? *Sahajāta* is to be understood in the sense of *sahuppādanaṭṭha* and *adhipati* in the sense of *abhibhavanaṭṭha*. Here, a phenomenon, when it appears, not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the *sahuppādanaṭṭha*. And the term "*abhibhavanaṭṭha*" means overcoming. For instance, King Cakkavatti by his own power or merit overcomes, and becomes lord of the inhabitants of the whole continent whom he can lead according to his own will. They also become, according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example—In each of these masses, earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature.[12] The other three members of the group of four "elements" also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of *abhibhavana*. Here some might say, "If these things leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention." But to this we may reply; Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth, carry out the methods of renunciation, and escape from the circle of misery? But because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant—and not greed. The like should be borne in mind—in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and difficult manly enterprises, the accomplishment of such enterprise necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say, "The task is not within the range of our ability". As to well-intentioned people, their intention becomes full of spirit at the sight of such a

8 Note by Translator. *Lokuttaradhammas* are here meant, i.e., the four pairs made up of the four stages of the Path with the Fruit of the same and *Nibbāna.*

9 Sights, sounds, odours, savours, contacts, ideas.

10 Truth here means the sincerity of the promise he had given. – *Translator*

11 Mind, here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. – *Translator*

12 In no mass of earth, water, fire, or air, do these "elements" exist in a state of absolute purity. The other "elements" are always present, but in a very subordinate proportion.

great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying, "This has been set within the orbit of our ability." A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case, the task will some day arrive at it's full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task, they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance of the task for any length of time. He never turns back from his exertions nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being the case, the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task, he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task, they become blinded. They know not how to begin nor how to go on with the work nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intelligent case—when a person of this type has to tackle such a great task, he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time; and so on and so forth. The rest should be explained in the same manner as the dominant effort—only inserting the words "with an enormous amount of investigation" in place of "unswerving efforts".

Thus, when there arise great and difficult manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants, there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the *Pacceka* Buddhas,[13] the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind, numerous[14] arts and sciences, as well as general articles of furniture to suit and serve human needs and wants under the canopy of civilisation.

End of the *Adhipati*-relation

4. *Anantara-Paccaya* or The Relation of Contiguity

What is the *Anantara-paccaya*? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are *anantara-paccayas*. Which are those that are related by this *paccaya*? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this *paccaya*.

In one existence of a being, the rebirth consciousness is related to the first life continuum, by way of contiguity, and the first life-continuum is again related to the second life-continuum and so on with the rest.

Now with reference to the Text, "When the second unmoral consciousness arises to the Pure (those of Pure abode, i.e., *Suddhāvāsa),* etc.," which is expounded in the *Dhamma-Yamaka*, the ninth chapter of the Sixth Book of *Abhidhamma*, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being

13 That is, one who attains *Nibbāna* unaided.

14 Here, Science, Arts, and Handicrafts are meant.

in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea; "This is mine; this am I; this is Myself". When this process is about to occur, the life-continuum vibrates first for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. Thereafter, life-continua begin to flow again.

In fact, this being[15] does not know anything of his present new life. He lives, reflecting what he had experienced in the previous existence. The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc., complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of cognition—visual, auditory, and so on—do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes strong enough (lit., reaches the state of maturity) to bear itself. During this period, he cannot cognise present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of *Devas*, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the *Deva*-world.

Furthermore, the members of his body steadily become strong, and his sense-impressions clear. So he is soon able to play joyfully in his own dear little ways. A happy life is thus begun for him; and he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world; and all his reflections of the previous life fade away. That is to say, he forgets his previous existence.

Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their previous existences during the period of pregnancy; some at the time of birth; some at the aforesaid period; some during the period of youth; and some in old age. Some extraordinary men do not forget for the whole of their lifetime; and even there are some who are able to reflect two or three previous existences. They are called "*Jātissarasattas*", those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of *Arahant*ship and has entered the *Khandha-Parinibbāna* (i.e., the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, ceases forever.

Why is *anantara* so called, and why *paccaya*? *Anantara* is so called because it causes such states of phenomena as are similar to its own, to succeed in the immediately following instant. *Paccaya* is so called because it renders help. In the phrase "similar to its own", the word "similar" is meant to express similarity in respect of having the faculty of being conscious of an object. And "*Sārammaṇa*" means a phenomenon which does not occur without the presence of an object. So it has been rendered as "similar in respect of having the faculty", and so forth.

Also the phrase "*Dhammantarassa uppādanatthena*" expresses the following meaning—"Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise."

15 Ledi Sayadaw here seems to explain the life term of a worm-born being.

Here it should be borne in mind that the series of *paccaya-dhammas* of this relation resembles a series of preceding mothers, and the series of *paccayuppanna-dhammas* resembles a series of succeeding daughters. This being so, the last dying-thought of an *Arahant* should also cause the arising of a rebirth-consciousness. But it does not do so, for, at the close of the evolution of existence, all activities of volitions and defilements (*Kamma-kilesa*) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the *Anantara*-relation

5. *Samanantara-Paccaya* or The Relation of Immediate Contiguity

The classifications of the *paccaya-dhammas and paccayuppanna-dhammas* of this relation, are, all of them, the same as those of the *anantara-paccaya*.

In what sense is *samanantara* to be understood? *Samanantara* is to be understood in the sense of "thorough immediateness". How? In a stone pillar, though the groups of matters therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for matter is substantial and formative. That is to say, there exists an element of space, called mediary or cavity, between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediacy or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable. Hence, "*Samanantara*" is to be understood in the sense of "thorough immediateness".

Anantaraṭṭha has also been explained in the foregoing relation as "*Attano anantare attasadisassa dhammantarassa uppādanaṭṭhena*;" that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward—At the time of "sustained cessation"[16] (*Nirodhasamāpatti*), the preceding consciousness is that of Neither-Consciousness-Nor-Unconsciousness, and the succeeding consciousness is that of the Ariyan-Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three, or even for seven days. Also in the abode of unconscious beings, the preceding consciousness is that of decease (*cuti-citta*) from the previous *Kāmaloka*; and the succeeding one is that of rebirth (*paṭisandhi-citta*) in the following *Kāmaloka*. Between these two classes of consciousness, the total suspension of thought of the unconscious being, occurs for the whole term of life amounting to five hundred *kappas* or great aeons. Hence, is it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is; No, they are not without this faculty. The faculty has only been retarded in its operation for a certain extended period, through certain highly cultivated contemplations and resolutions made. When the preceding thoughts cease, they cease together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It cannot be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise something similar to themselves, or that they are not *anantara*-relations only because of a suspension of operation of the faculty. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, "My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time." We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.

16 Has been rendered as "sustained cessation". Here the cessation is not only of conscious but also of mental concomitants and mental qualities born of mind.- *Translator*

Here some might say, "It has been just said in this relation, that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the *ārammaṇa-paccaya* by the illustration of the sound of a gong and of a violin?" We may answer this question by asserting the fact, which is quite obvious in the psychic world, that the various classes of consciousness are in a state of continual flux, i.e., in a continuous succession of changes. It has also been explained, in detail, in the essays on *Citta-Yamaka*.

End of the *Samanantara*-relations

6. *Sahajāta-Paccaya* or The Relation of Coexistence

The classifications of the *paccaya* and *paccayuppanna-dhammas* of this relation will now be dealt with. All coexistent classes of consciousness and their mental concomitants are, each, mutually termed *paccaya* and *paccayuppanna-dhammas*. So also are the mental aggregates of rebirth and the basis of mind, which coexist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of *Kamma* at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the *paccayuppanna-dhammas* of that coexistent consciousness. All the material qualities derived from the Great Essentials are, however, termed the *paccayuppanna-dhammas* of the Great Essentials.

In what sense is *sahajāta* to be understood; and in what sense, *paccaya*? *Sahajāta* is to be understood in the sense of coexistence; and *paccaya*, in the sense of rendering help. Here, coexistence means that, when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of coexistence implied here.

For example, when the sun rises, it rises together with its heat and light. And when a candle is burning, it burns together with its heat and light. So also, this relating thing, in arising, arises together with related things.

In this example, the sun is like each of the mental states; the sun's heat like the coexisting mental states; and the sun's light is like the coexisting material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the coexisting Great Essentials; and its light, the coexisting material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the *Sahajāta*-relation

7. *Aññamañña-Paccaya* or The Relation of Reciprocity

What has been spoken of the *paccaya-dhammas* in the classifications of the relation of coexistence, is here (in this relation) the *paccaya* as well as the *paccayuppanna-dhammas*. All states of consciousness and their mental concomitants are, reciprocally, the *paccaya* and the *paccayuppanna-dhammas*; so are the coexisting Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-basis which coexists with the mental aggregates of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by, the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And, if one of them falls, all will fall at the same time. Exactly so should this relation of reciprocity be understood.

Here, if any one should assert that the mental properties are not able to arise without consciousness rendering them service as their base, we would acknowledge that this is so. Why? Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the *Dhammapada*, as expounded by the Omniscient Buddha, "mind is predominant" (*Manopubbaṅgamā Dhammā,* etc.). And again if any one holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. They (mental properties) are concomitant factors of consciousness; therefore

consciousness also is not able to arise without its accompanying mental properties. In a similar way are the four Great Essentials to be understood. But the mental qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then, are the material qualities of life and those born of food, not concomitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing; but not when things are only at the state of genesis. In this relation of reciprocity, the arising of concomitants at the stage of genesis is a necessary factor.

End of the *Aññamañña*-relation

8. *Nissaya-Paccaya* or The Relation of Dependence

The relation of dependence is of three kinds—"coexistent dependence," "basic pre-existent dependence", and "basic objective pre-existent dependence."

Of these, what is the relation of "coexistent dependence"? The relation of "coexistent dependence" embraces all those that are already comprised in the relation of coexistence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of coexistence.

And what is the relation of "basic pre-existent dependence"? There are six bases—eye, ear, nose, tongue, body and heart. These six bases, during life, are causally related, by way of "basic pre-existent dependence", to the seven elements of cognition.

The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called "basic pre-existent dependence". Here, "basic" is so called because of its being a standing ground or substratum for mind and mental properties. "To pre-exist" means to exist beforehand—one mind-moment earlier than its related thing.

Here the rebirth consciousness arises in dependence upon the heart-basis[17] that coexists with it, for there is no pre-existent physical basis at that moment. And the first life-continuum arises in dependence upon the same heart-basis which coexists with the rebirth-consciousness. The second life-continuum arises also in dependence upon the heart-basis which coexists with the first life-continuum, and so on with the rest; that is, the third life-continuum arises in dependence upon the heart-basis that coexists with the second life-continuum; and so on and on, until comes the moment of death. Thus should be understood the "basic pre-existent dependence" which relates to the two elements of cognition, the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow strikes its strings, and not otherwise; so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as "five bases", and not otherwise.

The impression is possible only at the static period of the object and of the basis. On account of the impression, the life continuum vibrates for two moments. And, on account of the vibration of the life continuum, apprehension occurs. On account of apprehension, the five sense cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.), which have arisen at the nascent instant of the past subconsciousness, are the "basic pre-existent dependences" of the five elements of sense cognition.

Now, at the time of death, all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth subconsciousness. So, at the time of death, all subconsciousness, all six-door-process-cognitions and consciousness of decease arise in dependence upon these, their respective bases that came into being together with the seventeenth subconsciousness which has arisen previously to them. This is the causal relation of "basic pre-existent dependence."

What is the causal relation of "basic objective pre-existent dependence"? When one is reflecting and holding the view, "My mind locates itself in dependence upon the matter which is mine, or myself, or my *atta*," through craving, conceit, and error; or when one is reasoning or speculating thus, "My mind

17 Here *hadaya* is the seat of *citta*.

locates itself in dependence upon matter which is Impermanence, Ill, and No-soul," there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a heart-basis is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. This is the causal relation of "basic objective pre-existent dependence." Hence the relation of dependence is of three different kinds.

Here, the dependence by way of *Suttanta* should also be mentioned. We know that men, animals, trees, and so forth, stand or rest on the earth; the earth, in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish themselves in houses; *bhikkhus*, in *viharas* or monasteries; *devas*, in celestial mansions; and so on with the whole universe. Thus should we understand that everything is causally related to something else by way of dependence.

End of *Nissaya*-Relation

9. *Upanissaya-Paccaya* or The Relation of Sufficing Condition

The relation of sufficing condition is of three kinds—"objective sufficing condition", "contiguous sufficing condition" and "natural sufficing condition." Of these three, the first is the same as objective dominance, and the second as contiguity.

What is "natural sufficing condition"? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, *Nibbāna* and concepts (*paññatti*), are natural sufficing conditions, severally related—as the case may be—to all the present classes of consciousness and their concomitants.

Here, the Buddha who passed away and has entered *Nibbāna*, His *Dhamma*, the Fraternity of His sanctified disciples, and the successions of the recognised Fraternity, are causally related to us, of later generation, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmans, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth; by practising the moral and social laws of the world; by adhering to various religious beliefs; by taking up various kinds of occupations; by studying various branches of arts and science; by governing hamlets, villages and towns; by being agriculturists in the field and on the farm; by digging lakes, ponds, and wells; by building houses; by making carriages and carts; by building boats, steamers and ships; and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His *Dhamma* and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and *Nibbāna*, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such forms of merit as charity, virtue and so on. With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season; or do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realising that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing

conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His *Dhamma*, and so on, are present natural sufficing conditions, being related to the present living men, *Devas* and *Brahmās*; and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth; or such as the moon, the sun, the planets, the stars and so on; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or other. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil, either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter *Nibbāna* in the present life, work out the factors of enlightenment. Those with an ardent hope to enter *Nibbāna* in the lives to come when Buddhas will appear, fulfil the perfections. Here, *Nibbāna* is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and-notions, commonly employed, or found in the *Tipiṭaka* of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same; and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, *Nibbāna* and concepts are things, unconditioned, without birth and genesis, everlasting and eternal; therefore, no causes are needed for their arising and maintenance.[18]

The Moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the *Paṭṭhāna*, where it is said, "Through faith one gives charity, observes the precepts and so on." Similarly, that moral is causally related to immoral—and unspecified[19] or unmoral to unmoral—by way of sufficing condition, is made clear by these expositions—"Through lust, one commits murder, theft and so on" and "Through suitable climate and food, one enjoys physical health and so forth." The Moral is also causally related to that which is immoral by way of more powerful sufficing condition. This is to be understood from the following exposition—"One may give charity, and thereupon exalt oneself and revile others. In the same manner, having observed the precepts, having attained concentration of mind and having acquired learning, one may exalt oneself and belittle others."

The Moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of *Kāma, Rūpa, Arūpa* and *Lokuttara*), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (*Pāramitās*) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of *Jhāna* and *Magga* ("supernormal thought" and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their

18 That is to say, *Nibbāna* and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not "arise"; therefore they do not "cease". They are "everlasting and eternal" in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.

19 Here *abyākata* is rendered as "unspecified" or "unmoral". It is explained in the commentary as *Kusala-akusalabhāvena akathita, aññabhāvena kathita*; i.e., not to be called as moral or immoral, but to be called as "apart-from-both"; i.e., unmoral or unspecified. The *abyākatadhamma*s are – All classes of resultant and inoperative consciousness and all material qualities, as well as *Nibbāna*. – *Translator*

deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising *Jhānas* and *Maggas*. Thus the evil deeds they have done are related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing conditions to immorals. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc.; so also as regards hands, legs, swords, arms, etc. It is thus, that sufficing condition is of three kinds.

Sufficing condition by way of *Suttanta*,[20] may also be mentioned here. It is found in many such passages in the *Piṭakas* as, "Through intercourse with virtuous friends," "Through association with sinful companions," "By living in the village," "By dwelling in the forest" and so forth. In short, the five cosmic orders (*Pañca-niyāma-dhammā*) are the stronger sufficing conditions relating to the three worlds—the animate world, the inanimate world, and the world of space, to go on unceasingly through aeons of time. This also has been expounded at length by us in the *Niyāma-Dīpanī*.[21]

Why is *ārammaṇūpanissaya* so called? It is so called because the dominant object acts as a main basis for subjects (*ārammaṇika*).

Why is *anantarūpanissaya* so called? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother; and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is *pakatūpanissaya* so called? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity, pervades only its immediate successor; but that of a natural sufficing condition can pervade many remote ones. Therefore what in this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as "I saw it before", "I heard it before", and so on. These beings whose birth is apparitional,[22] also remember their former existences; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before, be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the *Upanissaya*-Relation

20 That is, "sufficing condition" as set forth in the manner of the *Suttas* or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the *Abhidhamma* section of the Scriptures.

21 *Niyāmadīpanī* was written by the late Ven. Ledi Sayadaw and translated into english by Ven. U Nyana and Dr. Barua.

22 Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents: what occidentals might call "supernatural beings", though not all of them are to be understood as superior to man, in any vital respect. Many are inferior to man; in power and faculty, as well as in the opportunities open to them of winning *Nibbāna*. – *Translator*

10. *Purejāta-Paccaya* or The Relation of Pre-Existence

The relation of pre-existence is of three kinds—basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with, under the heading of *Nissaya*, in the foregoing section on the *Nissaya* relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (*nipphanna*). Of these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow; so also those thoughts, which take part in the five-door processes, spring into being, owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased; or future, because they have not yet arisen; or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the *Purejāta*-Relation

11. *Pacchājāta-Paccaya* or The Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins[23] (*kamma*, *citta*, *utu*, *āhāra*), by way of post-existence, in helping them to develop and thrive. For example, the rainwater that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here, by "every posterior consciousness" are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by "prior corporeal qualities" are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of *kamma*, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception causally relate by way of post-existence to the group of material qualities born of *kamma*, which co-exist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence; for it co-exists with the group of corporeal qualities born of *kamma*. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence; for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are "the fifteen states of the life-continuum" which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of *kamma*, and born of temperature;[24] and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up—that born of *kamma*, that born of temperature, and that born of mind. When *ojā* (the nutritive essence) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From

23 Here, the origin of material qualities are meant.

24 Here, *utu* (lit. season) has been rendered as "temperature". It may also be rendered, as "environment", "physical change", "caloric energy", "heat and cold", etc.

that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuḍḍhivirūḷhiyā means "for the gradual development and progress of the series of corporeal qualities born of the Four Origins." Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (lit. do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy—an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the *Pacchājāta*-Relation

12. *Āsevana-Paccaya* or The Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called "Turning towards", *āvajjana*, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptional process (i.e., the sequence of seven similar states of consciousness in a process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, *paccayuppanna-dhammas*, comprise the succeeding apperceptions as stated above as well as the Four Paths.

In what sense is the term *āsevana* to be understood? It is to be understood in the sense of habituating by constant repetition or of causing its *paccayuppanna-dhammas* to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here *Paguṇabhāva* means proficiency of the succeeding apperceptional thoughts in their apperceptive functions and stages; just as one who reads a lesson many times becomes more proficient with each new reading.

Parivāso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired with lust, hate, and so forth; or with disinterestedness (*āvajjana*), amity (*adussana*), and so on. Although the preceding apperception ceases, its apperceptional force does not cease; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates, or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought; after which, either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the *Suttanta*, ought to be mentioned also. Many passages are to be found in several parts of the *Sutta Piṭaka*. Such are—"*Satipaṭṭhānaṃ bhāveti*," "one cultivates the earnest applications in mindfulness;" "*Sammappadhānaṃ bhāveti*," "one cultivates the supreme effort;" "*Sati-sambojjhaṅgaṃ bhāveti*," "one cultivates mindfulness, a factor of Enlightenment;" "*Dhammavicaya-sambojjhaṅgaṃ bhāveti*," "one cultivates the 'investigation of truth,' a factor of Enlightenment;" "*Sammādiṭṭhiṃ bhāveti*," "one cultivates the right view;" "*Sammāsaṅkappaṃ bhāveti*," "one cultivates right aspiration;" and so on. In these passages, by "*bhāveti*" is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence, to moral and immoral ac-

"Just as a stick, bretheren, thrown up into the air, falls now on the butt-end, now on its side, now on its tip, even so do beings, cloaked in ignorance, tied by craving, running on, wandering, go now from this world to the other world, now from the other world to this."

—*Saṃyutta-Nikāya,* xv, 2-11

tions of the present existence, for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition; but the one which effects this only during the apperceptional process, is called habitual recurrence.

In this world, there are clearly to be seen always, many incidental results or consequences following upon great achievements in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such, a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, having developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddha-hood has been attained.

End of *Āsevana*-relation

13. *Kamma-Paccaya* or The Relation of Kamma

The relation of *kamma* is of two kinds, coexistent *kamma* and asynchronous *kamma*. Of these two, all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of coexistent *kamma*. Their related things are—All classes of consciousness and their mental concomitants in coexistence with volition; material qualities born of *Kamma*, which arise simultaneously with the rebirth-conception; and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous *kamma*. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of *kamma*.

Why is *kamma* so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of thought, word, or body, takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus *kamma* is so called on account of its peculiar function. Or, to define it in another way, *kamma* is that by which creatures do (or act). What do they do then? They do physical work, vocal work, and mental work. Here, by "physical work," is meant standing, sitting, and so forth; stepping forward and backward, and so on; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly; and, in short, the functions of seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined, by this volition. Therefore it is called *kamma.*

Sahajāta is that which comes into being simultaneously with its related things. *Sahajātakamma* is a coexistent thing, as well as a *kamma*. *Sahajātakamma-paccaya* is a causal relation standing (to its effects) by way of coexistent *kamma*.

Nānākkhaṇikaṃ is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another; or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So *Nānākkhaṇikakamma-paccaya* is a causal relation standing (to its effects) by way of asynchronous *kamma*. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities, together with the material qualities produced by the same mind, by way of coexistent *kamma*. It is also causally related, by way of asynchronous *kamma*, to the resultant aggregates of mind and material qualities born of that *kamma*, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations, at two different times.

In this asynchronous *kamma* relation, the *kamma* signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying thought has ceased, by transmuting itself

into the form of an individual, in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called "sublime *kamma*," takes effect, upon the next existence in the *Brahma-loka*, by transmuting itself into the form of a *Brahma Deva*; and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of *Kamma*-Relation

14. *Vipāka-Paccaya* or The Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants, are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of *kamma* at the time of conception, and those produced by the resultant consciousness during life.

In what sense is *vipāka* applied? It is applied in the sense of *vipaccana*, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant? What is meant of the former is the infancy of the past volition, which is known as asynchronous *kamma*. By maturity, also, is meant the maturity of the same *kamma*.

Here, it should be understood that each volition has four *avatthās*, or time-phases—*cetanāvatthā,* or the genesis of volition; *kammāvatthā,* or the continuance of volition; *nimittāvatthā,* or the representation of volition, and *vipākāvatthā,* or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called *kammāvatthā,* or the continuance of volition.

When it obtains a favourable opportunity for fruition, the *kamma* represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this *kamma* fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or any thing with which he had committed such *kamma* in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the *Devas*, or the fires of the *Niraya*-worlds, or what-not; which, as it will be his lot to obtain, or to experience such in the existence immediately following, enter the fields of presentation through the six doors. These are called *nimittāvatthā,* the representation of the volition.

Now, how are we to understand the *vipākāvatthā?* If a person dies with his attention fixed upon one of these three classes of objects, either on the *kamma* itself or on the sign of it, or on the sign of destiny; it is said that *kamma* has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality, and appears, so to speak, in the form of a being in the new existence. This is called the *vipākāvatthā,* or the final result. Here, in the first three *avatthās,* the volition is said to be in the state of infancy or youth.[25] The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, *vipaccana* means a change of state from infancy or youth to maturity. Thus *vipāka* is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions; or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe; so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus, "Such and such an object has been met with in the past existence,"—although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (*kamma*, the symbols of *kamma*, and the symbols of one's future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence, it is that one knows nothing

25 Ledi Sayadaw has not explained the *cetanāvatthā*. But it is easy enough to understand, since it is the commission of the initial volition or *kamma*.

about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity, is termed the function of *Vipāka.*

End of *Vipāka*-Relation

15. *Āhāra-paccaya* or The Relation of Food

The relation of food is of two kinds—material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds—internal and external.

All the natural qualities born of the Four Causes,[26] pertaining to those creatures who live on edible food, are here the *paccayuppanna- dhammas* related to the two kinds of material food.

As to immaterial food, it is of three different kinds—contact, volitional activity of mind, and consciousness. These kinds of immaterial food, or *paccayadhammas* are causally related to the coexistent properties, both mental and material, which are their corresponding *paccayuppanna-dhammas.*

In what sense is *āhāra* to be understood? *Āhāra* is to be understood in the sense of "holding up strongly", which means "causing to exist firmly". That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called *āhāra*, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed, the bounds (or limits) of their life-term.

Contact is an *āhāra* also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an *āhāra* in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an *āhāra* also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

Āhāra here, may also be explained after the *Suttanta* method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life; so also beings—with the six classes of consciousness, ascertaining objects; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the *Āhāra*-Relation

16. *Indriya-Paccaya* or The Relation of Control

The relation of control is of three kinds, namely, coexistence, pre-existence and physical life.

Of these, the *paccaya-dhamma*s of the first kind[27] are the fifteen coexistent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the thought—"I-shall-come-to know-the-unknown (*Nibbāna*)," the thought—"I-know", and the thought—"I-have-known." The *paccayuppanna-dhammas* are their coexistent properties, both mental and material.

The *paccaya-dhammas* of the second kind are the five sentient organs—the eye, the ear, the nose, the tongue and the body. The *paccayuppanna-dhammas* are the five senses together with their concomitants.

The *paccaya-dhamma* of the third kind is only one, namely physical life itself. And all *kamma*-born material qualities, with the exception of physical life itself, are its *paccayuppanna-dhammas*.

In what sense is *indriya* to be understood? It is to be understood in the sense of "exercising control

over." Over what does it exercise control? It exercises control over its *paccayuppanna-dhammas*. In what function? In their respective functions. Psychic life exercises control over its coexistent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent *Indriya-Yamaka-Dīpanī.*

Here, some may put a question like this—"Why are the two sexes[28]—the female and the male—which are comprised in the category of controls, not taken in this relation as *paccaya-dhammas*? The answer is because they have none of the functions of a *paccaya*. A *paccaya* has three kinds of functioning, namely, producing, supporting and maintaining. Here, If A is causally related to B in B's arising, A's functioning is said to be that of producing, for had A not occurred, the arising of B would have been impossible. The functioning of *Anantara* may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity, A's functioning is said to be that of supporting, for if A did not happen, B would not stand, develop and flourish. The relation of *Pacchājāta* will serve here as an example. And, if A is causally related to B in B's prolongation by continuity, A's functioning is said to be that of maintaining; for if A did not exist, B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this. Now, the two sexes do not execute any one of the said three functions. Therefore they are not taken as a *paccaya-dhamma* in this relation of control. If this be so, must they still be called controls? Yes, they must be called controls. Why? Because they have something of controlling power. They control the body in its sexual structure (*liṅga*), in its appearance (*nimitta*), in its characters (*kutta*), and in its outward dispositions (*ākappa*). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, i.e., the five aggregates produced by the Four Causes (*kamma* and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (i.e., the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling function in the structures, hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them, in any way. For whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the *Indriya*-Relation

17. *Jhāna-Paccaya* or The Relation of Jhāna

The seven constituents of *jhāna* are the *paccaya-dhammas* in the relation of *jhāna*. They are—*vitakka* (Initial Application), *vicāra* (Sustained Application), *pīti* (Pleasurable Interest), *somanassa* (Joy), *domanassa* (Grief), *upekkhā* (Hedonic Indifference) and *ekaggatā* (Concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of five senses), their concomitants and material qualities in coexistence with the seven constituents, are the *paccayuppanna-dhammas* here.

In what sense is *jhāna* to be understood? *Jhāna* is to be understood in the sense of closely viewing or actively looking at; that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in

26 The Four Causes are (1) *Kamma*, (2) *Citta* (Consciousness), (3) *Utu* (Environment) and (4) *Āhāra* (Nutriment).

27 Of these, the last three are confined to *Lokuttara* alone. And of these three, the first is the knowledge pertaining to the First, the second that pertaining to the last three Paths and the first three Fruitions, and the third pertaining to the last Fruition only.

28 See Compendium, Part VIII.

view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter; so also, in speaking of a *Yogī* or one who practises *Jhāna*, we must say that he, directing his mind towards the object, making it steadfast, and keeping the *kasiṇa*-object in view, thrusts his mind into it by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without failure. Here, "action of body" means going forward and backward, and so forth; "action of word" means making vocal expressions, such as the sounds of alphabets, words and so forth; "action of mind" means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning, the salient characteristic mark of each constituent of *jhāna* should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. *Pīti* has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of *vedanā* i.e., joy, grief and indifference, have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. *Ekaggatā* has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the *Jhāna*-Relation

18. *Magga-Paccaya* or The Relation of Path

The twelve path-constituents are the *paccaya-dhammas* in this relation of *Magga*. They are—Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (*akusala-khandha*), which appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by *hetu*, and all material qualities in coexistence with the *hetu*-conditioned mind, are *paccayuppanna-dhammas*.

In what sense is *Magga* to be understood? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of *Nibbāna*. The eight path-constituents (Right Views, and so on) lead to *Nibbāna*. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of *Jhāna* is to make the mind straight, steadfast, and ecstatic[29] in the object. "Ecstatic mind" means mind that sinks into the *kasiṇa*-object, and so forth, like a fish in deep water. The functioning of *Magga* is to make *kammic* volition in the "way-in", to the circle of existence and *bhāvanic* volition in the "way-out" of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

Here, the *kammic* volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as *kammapathapatta*. And the *bhāvanic* volition, which arrives at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (*bhāvanānukamma*), even within the brief period occupied by one bodily posture, is spoken of as *bhummantarapatta*.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of *Jhāna*.

End of the *Magga*-Relation

19. *Sampayutta-Paccaya* or The Relation of Association

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only

mentioned to show that, in the foregoing relations some *paccaya-dhammas* causally relate themselves to their *paccayuppanna-dhammas,* by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as, "*Atthi ti kho, Kaccāna, ayaṃ eko anto; natthi ti kho dutiyo anto ti*,"[30] the words *atthi* and *natthi* are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is "*sampayutta*" to be understood? "*Sampayutta*" is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by *ekibhāvaṃ gato* (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the *Sampayutta*-Relation

20. *Vippayutta-Paccaya* or The Relation of Dissociation

The relation of dissociation is of four different kinds, namely, coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the *paccaya* and *paccayuppanna-dhammas* of the coexistent dissociation may be either, mental or physical in accordance with what has been shown in the relation of coexistence. Therefore, a mental is causally related to a physical, by way of coexistent dissociation, and vice versa. A "mental", here when spoken of as a *paccaya*, means the four mental aggregates, namely, sensation, perception, mental functionings and consciousness, during life; and a "physical", when spoken of as *paccayuppanna*, means material qualities produced by mind. Again a "physical", when spoken of as a *paccaya*, means the heart-basis at the moment of conception, and a "mental", when spoken of as *paccayuppanna*, means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the *Vippayutta*-Relation

21. *Atthi-Paccaya* or The Relation of Presence

The relation of presence is of seven different kinds, namely, coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. The classifications of relating and related things have already been dealt with above, in each of the relations concerned.

Why is *atthi-paccaya* so called? *Atthi-paccaya* is so called, because it causally relates itself to its effect by being present in the three phases of time called *khaṇa*.

End of the *Atthi*-Relation

22. *Natthi-Paccaya* or The Relation of Abeyance

23. *Vigata-Paccaya* or The Relation of Absence

24. *Avigata-Paccaya* or The Relation of Continuance

The relation of absence is entirely the relation of contiguity; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words "*atthi*" and "*avigata*" have the same meaning; so also the words "*natthi*" and "*vigata*".

End of the *Natthi*-Relation, the *Vigata*-Relation and the *Avigata*-Relation

End of the Exposition of Relations

29 Standing out of, going beyond its normal mode.

30 This is a passage where the problem of Soul, Self or Ego is discussed as to its existence or non-existence as a real personal entity.

Paccaya-sabhāgo or The Synthesis of Relations

The synthesis of relations will now be stated.

The relation of *sahajāta* (coexistence) may be specified as being of fifteen kinds—i.e., four superior *sahajātas*, four medium *sahajātas*, and seven inferior *sahajātas*. The four superior *sahajātas* comprise ordinary *sahajāta, sahajātanissaya* (dependence-in-coexistence), *sahajātatthi* (coexistent presence), and *sahajāta-avigata* (coexistent continuance). The four medium *sahajātas* comprise *aññamañña* (reciprocity), *vipāka* (effect), *sampayutta* (association), and *sahajāta-vippayutta* (coexistent dissociation). The seven inferior *sahajātas* comprise *hetu* (condition), *sahajātādhipati* (coexistent dominance), *sahajāta-kamma* (coexistent *kamma*), *sahajātāhāra* (coxistent food), *sahajātindriya* (coexistent control), *jhāna*, and *magga* (way).

Rūpāhāra, or material food is of three kinds, i.e., *rūpāhāra* (ordinary material food), *rūpāhāratthi*, and *rūpāhārāvigata*,

Rūpa-jīvitindriya, or physical life-control is of three kinds, namely, *rūpa-jīvitindriya, jīvitindriyatthi*, and *rūpa-jīvitindriya-avigata,*

The relation of *purejāta* (pre-existence) may be specified as seventeen kinds—i.e., six *vatthu-purejātas* (basic pre-existence), six *ārammaṇa-purejātas* (objective pre-existence), and five *vatthārammaṇa-purejātas* (basic objective pre-existence). Of these, the six *vatthu-purejātas* are *vatthu-purejāta*, *vatthu-purejātanissaya*, *vatthu-purejātindriya*, *vatthu-purejāta-vippayutta*, *vatthu-purejātatthi*, and *vatthu-purejāta-avigata*. The six *ārammaṇapurejātas* are: *ārammaṇapurejāta*, some *ārammaṇa*, some *ārammaṇādhipati*, some *ārammaṇa-ārammaṇūpanissaya*, *ārammaṇa-purejātatthi*, and *ārammaṇa-purejāta-avigata*. The words "*kiñci*" and "*koci*" in *kiñci ārammaṇam* and so forth, are used in order to take in only the present *nipphanna-rūpas* (material qualities determined by *kamma* and environments). The five *vatthārammaṇa-purejātas* are *vatthārammaṇa-purejāta*, *vatthārammaṇa-purejāta-nissaya*, *vatthārammaṇa-purejāta-vippayutta*, *vatthārammaṇa-purejātatthi*, and *vatthārammaṇa-purejāta-avigata.*

The relation of *pacchājāta* or post-existence may be specified as four kinds; *pacchājāta pacchājāta-vippayutta*, *pacchā-jātatthi*, and *pacchājāta-avigata.*

The relation of *anantara* (contiguity) is of seven kinds—*anantara, samanantara*, *anantarūpanissaya*, *āsevana*, *anantara-kamma*, *natthi*, and *vigata*. Of these, *anantarakamma* is the volition which appertains to the *Ariyan* Path. It produces its effect, i.e., the *Ariyan* Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are—the remaining *ārammaṇa*, the remaining *ārammaṇādhipati*, the remaining *ārammaṇūpanissaya*, all *pakatūpanissaya*, and the remaining kind of *kamma* which is asynchronous *kamma*.

Thus the relations expounded in the Great Treatise (*Paṭṭhāna*), are altogether fifty-four kinds in all.

Of these relations, all species of *purejāta*, all species of *pacchājāta*, material food, and physical life-control are present relations. All species of *anantara* and of *nānākkhaṇika kamma* are past relations. Omitting *Nibbāna* and term-and-concept, *paññatti*—the relations of *ārammaṇa* and *pakatūpanissaya* may be classified under the three periods of time—past, present and future. But *Nibbāna* and term-and-concept are always outside time.

These two *Dhammas*—*Nibbāna* and *paññatti* (concept)—are both termed *appaccaya* (void of causal relation), *asaṅkhata* (unconditioned).[31] Why? Because they are absolutely void of Becoming. Those things or phenomena which have birth or genesis are termed *sappaccaya* (related things), *saṅkhata* (conditioned things) and *paṭiccasamuppannas* (things arising from a conjuncture of circumstances). Hence these two *dhammas*, being void of becoming and happening are truly to be termed *appaccayas* and *asaṅkhatas*.

Among things related and conditioned, there is

31 Here, the word *appaccaya* is not a *Kammadhāraya* Compound but of the *Bahubbīhi* class – thus*: Natthi paccayā etesaṃ ti appacaya. Asaṅkhata* is a *Kammadhāraya* Compound – thus: *Saṃkariyante ti saṅkhatā; Na saṅkhatā ti asaṅkhatā.*

not a single phenomenon which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because, in coming into existence, they are related to some causes, and their causes are also not permanent.

Are not *Nibbāna* and concept—*paccaya-dhammas* or relating things? Are they not permanent and lasting? Yes, they are so; but no phenomenon happens entirely through *Nibbāna* or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are *"dukkha-dukkhatā"* (ill due to suffering), *"saṅkhāra-dukkhatā"* (ill due to conditioning), and *"vipariṇāma-dukkhatā"* (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture.[32] Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Everything is also subject to ill; therefore, how can there be any essential self or core in creatures and persons—who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up, by expounding the twenty-four relations, the Buddha reveals the following facts—All conditioned things owe their happenings and becomings or existence to causes and conditions; and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes; they arise, indeed, only through many. Therefore this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations

Paccaya-Ghaṭanānaya or The Synchrony of Relations

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or *paccaya-ghaṭanā*. All phenomena are called *sapaccaya* (related to causes), *saṅkhatā* (conditioned by causes), and *paṭiccasamuppannā* (arising from a conjuncture of circumstances); because, in arising and in standing, they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena? They are—One hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven,under the category of *dhātu* (elements), namely:

1. element of visual cognition
2. element of auditory cognition
3. element of olfactory cognition
4. element of gustatory cognition
5. element of tactile cognition
6. element of apprehension
7. element of comprehension

Of these:

the twofold classes of sight-consciousness are called the elements of visual cognition;

the twofold classes of sound-consciousness are called the elements of auditory cognition;

the twofold classes of smell-consciousness are called the elements of olfactory cognition;

the twofold classes of taste-consciousness are called the elements of gustatory cognition;

the twofold classes of touch-consciousness are called the elements of tactile cognition;

"the adverting of mind towards any of the five doors" *(pañcadvārāvajjana)* and the twofold classes of "acceptance of impressions" *(sampaṭicchana)* are called the elements of apprehension;

the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

32 There are four postures for all beings, namely, sitting, standing, walking and lying down.

The fifty-two kinds of mental properties are also divided into four groups, namely:

1. seven universals
2. six particulars
3. fourteen immorals
4. twenty-five radiants

Of the twenty-four relations:

fifteen relations are common to all the mental states, namely—*ārammaṇa, anantara, samanantara, sahajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata* and *avigata.*

There is not a single class of consciousness or mental property which arises without the causal relation of *ārammaṇa* (object).

The same holds good as regards the remaining causal relations of *anantara, samanantara*, *sahajāta* and so on.

Eight relations only—*hetu, adhipati, purejāta, āsevana, vipāka, jhāna, magga* and *vippayutta*—are common to some mental states. Of these, the relation of *hetu* is common only to the classes of consciousness conditioned by *hetu*; the relation of *adhipati* is also common only to the apperceptions *(javanas)* coexisting with dominance (*adhipati*); the relation of *purejāta* is common only to some classes of mind; the relation of *āsevana* is common only to apperceptive classes of moral, immoral, and inoperative consciousness; the relation of *vipāka* is also common only to the resultant classes of mind; the relation of *jhāna* is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension; the relation of *magga* is common to the classes of mind conditioned by *hetu*; the relation of *vippayutta* is not common to the classes of mind in *Arūpaloka*.

Only one particular relation of *pacchājāta* is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are—*Phassa* (contact), *vedanā* (sensation), *saññā* (perception), *cetanā* (volition), *ekaggatā* (concentration in its capacity to individualise), *jīvita* (psychic life) and *manasikāra* (attention).

Of these:

Consciousness may be the relation of *adhipati*; it may be the relation of *āhāra*; and it may also be the relation of *indriya*;

Contact is the relation of *āhāra* alone;

Sensation may be the relation of *indriya*, and may also be the relation of *jhāna*;

Volition may be the relation of *kamma*, and may be the relation of *āhāra*;

Ekaggatā may be the relation of *indriya*; it may be the relation of *jhāna*; and it may be the relation of *magga* also;

Psychic life is the relation of *indriya* alone;

The two remaining states—perception and attention—do not become any particular relation.

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations, namely, four superior *sahajātas* and three of the medium *sahajātas* excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of *āhāra* and *indriya*. Contact causally relates itself to the other seven by way of *āhāra*; feeling to the rest by way of *indriya* alone; volition, by way of *kamma* and *āhāra*; *ekaggatā,* by way of *indriya* alone; and psychic life to the other seven, by way of *indriya*. The basis of eye causally relates itself to these eight states by way of six species of *vatthupurejāta*. The present visual objects, which enter the avenue of that eye-basis, causally relate themselves to those eight by way of four species of *ārammaṇapurejāta*. Consciousness which is called turning-towards-the-five-doors at the moment of cessation, just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of *anantara*. Moral and immoral deeds which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous *kamma*. Nescience *(avijjā)* craving *(taṇhā)* and grasping *(upādāna)*—which co-operated with volition *(kamma)* in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of *pakatūpanissaya* (natural sufficing condition). The six relations—*hetu*, *adhipati*, *pacchājāta, āsevana,*

jhāna and *magga*—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight; so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses

Synchrony of Relations in Consciousness not Accompanied by *Hetu*

There are six mental properties termed Particulars (*pakiṇṇaka*)—*vitakka* (initial application), *vicāra* (sustained application), *adhimokkha* (deciding), *vīriya* (effort), *pīti* (pleasurable interest), *chanda* (desire-to-do). Of these, initial application takes part in the relation of *jhāna* and in the relation of *magga*. Sustained application takes part in that of *jhāna* alone. Effort takes part in the relation of *adhipati*, in the relation of *indriya*, and in the relation of *magga*. Pleasurable interest takes part in the relation of *Jhāna*. Desire-to-do takes part in the relation of *adhipati*. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, i.e., turning-towards-the five-doors, the twofold class of acceptance, and the twofold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. *Jhānic* function obtains in these three classes of consciousness. Sensation, *ekaggatā,* initial application, and sustained application perform the function of *jhāna* relation. Consciousness (turning-towards-the-five-doors) belongs to the inoperative class, and so does not obtain in the relation of *vipāka*. Asynchronous *kamma* serves in place of *upanissaya*. So, leaving out *jhāna* from, and inserting *vipāka* in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen obtainable in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting *vipāka*, five relations are unobtainable; and, by adding *vipāka* and *jhāna*, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants coexist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, i.e., the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (i.e., pleasurable interest) than the other two, in respect of the *jhāna* factors; therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied by hedonic indifference. In the consciousness (turning-towards-the-mind-door), the predominant property is merely "effort", which performs the functions of *indriya* and *jhāna*, but not the functions of *adhipati* and *magga*. This consciousness, being of the inoperative class, does not obtain the *vipāka* relation. Therefore, the unobtainable six including *vipāka*, and the obtainable eighteen including *jhāna*, are the same as in the consciousness (turning-towards-the-five-doors). The relation of *vipāka* is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of *āsevana*. Therefore five relations, including *vipāka*, are not obtainable; and nineteen relations, including *āsevana*, are obtainable.

End of the Synchrony of Relations in Consciousness not Accompanied by *Hetu*

Synchrony of Relations in the Immoral Class of Consciousness

There are twelve classes of immoral consciousness, thus, two rooted in nescience, eight rooted in appetite, and two rooted in hate. There are fourteen immoral mental properties, namely, *moha* (dullness), *ahirika* (shamelessness), *anottappa* (recklessness of consequences), and *uddhacca* (distraction)—these four are termed the *moha*-quadruple; *lobha* (greed), *diṭṭhi* (error), and *māna* (conceit)—these three are

termed the *lobha* triple; *dosa* (hate), *issā* (envy), *macchariya* (selfishness), and *kukkucca* (worry)—these four are termed the *dosa*-quadruple; *thīna* (sloth), *middha* (torpor), and *vicikicchā* (perplexity)—these three are termed the *pakiṇṇaka* triple.

Of these, the three roots—greed, hate, and dullness—are *hetu* relations. Error is a *magga* relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are—Consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants coexist. There are the seven universals, initial applicaion, sustained application, effort (from the particulars), the *moha* quadruple, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, i.e., the consciousness conjoined with perplexity, the relations of *hetu* and *magga* are also obtained. That is, dullness acts as the *hetu* relation; initial application and effort as the *magga*; and, as to *ekaggatā,* as its function would be interfered with by perplexity, it does not perform the functions of *indriya* and *magga*, but it does the function of *jhāna*. Therefore, the three relations (*adhipati, pacchājāta, vipāka*) are not obtainable; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity. In consciousness conjoined with distraction, there are also fifteen mental properties—omitting "perplexity" and adding "deciding". They also make up sixteen mental states together with the consciousness. In this consciousness, *ekaggatā* performs the functions of *indriya*, *jhāna* and *magga*. Therefore, three relations are not obtainable; whereas twenty-one are obtainable.

Seven universals, six particulars, the *moha* quadruple, the *lobha*-triple, sloth and torpor—altogether twenty-two in number severally coexist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dullness—are *hetu* relations; and the three mental states—desire-to-do, consciousness itself and effort—are *adhipati* relations. *Ārammaṇādhipati* is also obtained here. Volition is the relation of *kamma*. The three foods are the relations of *āhāra*. The five mental states; mind, sensation, *ekaggatā,* psychic life and effort—are relations of *indriya*. The five *jhāna* factors, i.e., initial application, sustained application, pleasurable interest, sensation, concentration, are *jhāna* relations. The four *magga* constituents, i.e., initial application, concentration, error, and effort, are *magga* relations. Therefore only the two relations (*pacchājāta* and *vipāka*) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness

Synchrony of Relations in the States of Mind

There are ninety-one "radiant" classes of consciousness. They are twenty-four "radiant" classes of *kāma*-consciousness, fifteen classes of *rūpa*-consciousness, twelve classes of *arūpa*-consciousness and forty classes of transcendental consciousness. Of these, the twenty-four "radiant" classes of *Kāma*-consciousness are—Eight classes of moral consciousness, eight classes of "radiant" resultant kind, and another eight classes of "radiant" inoperative kind.

There are twenty-five kinds of *sobhana* ("radiant") mental properties, namely, *alobha* (disinterestedness), *adosa* (amity), *amoha* (intelligence)—these three are termed moral *hetus*; *saddhā* (faith), *sati* (mindfulness), *hiri* (prudence), *ottappa* (discretion), *tatramajjhattatā* (balance of mind), *kāyapassaddhi* (composure of mental properties), *cittapassaddhi* (composure of mind), *kāyalahutā* (buoyancy of mental properties), *citta-lahutā* (buoyancy of mind), *kāyamudutā* (pliancy of mental properties), *citta-mudutā* (pliancy of mind), *kāyakammaññatā* (fitness of work of mental properties), *citta-kammaññatā* (fitness of work of mind), *kāya- pāguññatā* (proficiency of mental properties), *citta-pāguññatā* (proficiency of mind), *kāyujukatā* (rectitude of mental properties), *cittujukatā* (rectitude of mind), *sammā-vācā* (right speech), *sammā-kammanta* (right action), *sammā-ājīva* (right livelihood)—the last three are called the three abstinences; *karuṇā* (compassion) and *muditā* (sympathetic appreciation)—these last two are called the two illimitables.

Of these, the three moral *hetus* are *hetupaccayas*. Intelligence appears under the name of *vimaṃsa*, in the *adhipati* relation; under the name of *paññā,* in the *indriya* relation; and under the name of

sammādiṭṭhi, in the *magga* relation. *Saddhā* or faith is the *indriya* relation. *Sati* or mindfulness is a *satindriya* in the *indriya* relation, and a *sammāsati* in the *magga* relation. The three abstinences (right speech, right action, right livelihood) are *magga* relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of *kāma*-consciousness (*Kāma*=sense desires). They are—Seven universals, six particulars, and twenty-five *sobhana*. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences, enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are *hetu* relations. Among the four kinds of *adhipati*, i.e., desire-to-do, mind, effort, and investigation, each is an *adhipati* in turn. Volition is the relation of *kamma*. The three foods are the relations of *āhāra*. The eight mental states, i.e., mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of *indriya*. The five *jhāna* factors, i.e., initial application, sustained application, pleasurable interest, sensation and concentration are relations of *jhāna*. The eight path-constituents, i.e., investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of *magga*. Therefore, only the two relations (*pacchājāta* and *vipāka*) are not obtained in these eight classes of consciousness; and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight *sobhana* classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable are three in number, namely, *adhipati*, *pacchājāta* and *āsevana*; and the remaining twenty-one are obtainable.

The higher classes of *Rūpa*, *Arūpa* and Transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of *Kāma*-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the *Kāma*-consciousness? Because of the greatness of *āsevana*. They are fashioned by marked exercises, and so *āsevana* is superior to them; for this reason, *indriya*, *jhāna*, *magga* and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than *Kāma*-consciousness.

End of the Synchrony of Relations in the States of Mind

Synchrony of Relations in the Groups of Material Qualities

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities:

(A) Four essential material qualities:
- (1) the element of solidity—(*pathavī*)
- (2) the element of cohesion—(*āpo*)
- (3) the element of kinetic energy—(*tejo*)
- (4) the element of motion—(*vāyo*)

(B) Five sensitive material qualities:
- (1) the eye—(*cakkhu*)
- (2) the ear—(*sota*)
- (3) the nose—(*ghāna*)
- (4) the tongue—(*jivhā*)
- (5) the body—(*kāya*)

(C) Five material qualities of sense-fields:
- (1) visible form—(*rūpa*)
- (2) sound—(*sadda*)
- (3) odour—(*gandha*)
- (4) sapid—(*rasa*)
- (5) the tangible (*phoṭṭhabba*)—this material quality is composed of three essentials, namely, the element of extension, the element of kinetic energy and the element of motion.

(D) Two material qualities of sex:
- (1) female sex—(*itthibhāva*)
- (2) male sex—(*puṃbhāva*)

(E) One material quality of life—(*jīvita*)

(F) One material quality of heart-base—(*hadaya-vatthu*)

(G) One material quality of nutrition—(*āhāra*)

(H) One material quality of limitation—(*ākāsa-dhātu*)

(I) Two material qualities of communication:

(1) intimation by the body—(*kāya-viññatti*)
(2) intimation by speech—(*vacīviññatti*)

(J) Three material qualities of plasticity:

(1) lightness—(*lahutā*)
(2) pliancy—(*mudutā*)
(3) adaptability—(*kammaññatā*)

(K) Four material qualities of salient features:

(1) integration—(*upacaya*)
(2) continuance—(*santati*)
(3) decay—(*jaratā*)
(4) impermanence—(*aniccatā*)

Of these, six kinds of material qualities—viz., the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations—*sahajāta*, *aññamañña*, *nissaya, atthi*, and *avigata*; and they are related to the coexistent material qualities derived from the latter by way of four relations (i.e., excluding *aññamañña* in the above five). The material quality of life causally relates itself to the coexistent material qualities produced by *kamma*, by way of *indriya*. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal, by way of *āhāra*.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are—The five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son, so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of *vatthu-pūrejāta*, by way of *vatthu-pūrejātindriya*, and by way of *vatthupurejāta-vippayutta*. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of *ārammaṇa-purejāta*. In the same way, just as a tree is related to the *deva* who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of *sahajātanissaya* at the time of rebirth, and by way of *vatthu-purejāta* and of *vatthu-purejāta-vippayutta* during life.

There are twenty-three groups of material qualities. They are called groups, because they are tied up with the material quality of production (*jāti-rūpa*) into groups, just as hair or hay is tied up with a string.[33] Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by *kamma*, namely, the vital nonad, the basic-decad, the body-decad, the female decad, the male decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, i.e., heart-basis and so forth, makes up analogously the other eight decads, i.e., base-decad, and so forth. Here the four groups, namely, vital nonad, body-decad, and two-fold sex-decad, locate themselves in a creature, pervading the whole body. Here vital nonad is the name of the maturative fire (*pācakaggi*) and of the bodily fire (*kāyaggi*). *Pācakaggi*, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. *Kāyaggi*, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm, and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action, they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

33 Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. Cf. Compendium, page 164. He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. Cf. *Paramattha-Dīpanī*, page 273—*Translator*

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, i.e., eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind—namely, the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four—namely, the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptable; and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak; but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change, namely, the two primary groups (i.e., the primary octad and the sound nonad) and the two plastic groups (i.e., the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures; through changes in its temperature; through changes of food, air, and heat; through changes of the disposition of the members of the body; and through changes of one's own exertion and of others. Here also, when working harmoniously, two plastic groups occur; and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food—the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups or all the twenty-eight kinds of material qualities are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by *kamma* at the moment of conception, by way of six different relations—the four superior *sahajātas*, the *vipākas*, and *vippayutta*. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of *aññamañña*. Among the mental states at the mo-

ment of rebirth, the roots are causally related by way of the *hetu* relation; the volition, by way of *kamma*; the foods, by way of *āhāra*; the controls, by way of *indriya*; the *Jhāna* constituents, by way of *jhāna*; and the path-constituents, by way of Path to the *Kamma*-produced groups. The past moral and immoral volitions are causally related by way of *kamma* alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by *kamma*, by way of *pacchājāta*. By *pacchājāta* are meant all the species of *pacchājāta*. The past volitions are causally related by way of *kamma* alone. Thus, the mental states are causally related to the material qualities produced by *kamma*, by fourteen different relations. Here, ten relations are not obtained, i.e., *ārammaṇa adhipati*, *anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi* and *vigata.*

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations—the four superior *sahajātas*, and *vippayutta*. Among these mental states,—the *hetus* are causally related by way of *hetu*, the dominances by way of *adhipati*, the volition by way of *kamma*, the resultants by way of *vipāka*, the foods by way of *āhāra*, the controls by way of *indriya*, the *jhāna* factors by way of *jhāna*, the path-constituents by way of *magga*, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of *pacchājāta*. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable—*ārammaṇa, anantara, samanantara, aññamañña upanissaya, purejāta, āsevana, sampayutta, natthi*, and *vigata.*

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of *pacchājāta*. Here again, by *pacchājāta* are meant all the four species of *pacchājāta*. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, namely, four superior *sahajātas* and one *aññamañña;* but to the coexistent derivative material qualities by way of the four superior *sahajātas* only. The material quality of nutritive essence is causally related by way of *āhāra*, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by *kamma*, is causally related only to the coexistent material qualities by way of *indriya*. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities

The meaning of the term "*Paṭṭhāna*" also, will now be explained. *"Padhānaṃ ṭhānaṃ ti Paṭṭhānaṃ*", *Paṭṭhāna* is the pre-eminent or principal cause. In this definition "*Padhāna*" means "pre-eminent", and the word "*ṭhāna*" means "condition" or "cause." Hence the whole expression means the "pre-eminent cause", "the actual cause" or "the ineluctable cause". This is said having reference to its ineluctable effect or result.[34] There are two kinds of effect, namely, the direct and the indirect. By "the direct" is meant the primary or actual effect; and by "the indirect" is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason,—that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as "eluctable", since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this "Great Treatise". For this reason the name "*Paṭṭhāna*" is assigned to the entire collection of the twenty-four relations, and also to the "Great Treatise".

And now, to make the matter more clear and simple.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears

a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the *Paṭṭhāna*. However, the latter kind finds its place in the *Suttanta* discourses. If this exists, then that happens; or, because of the occurrence of this, that also takes place; such an exposition is called "expounding by way of *Suttanta*." In fact, the three states (greed, hate, and ignorance) are called the *hetus* or conditions, because they are the roots whence spring the defilements of the whole animate world, of the whole inanimate world, and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called *hetus* or conditions, since they are the roots whence springs purification. In the same manner the remainder of the *Paṭṭhāna* relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four *Paṭṭhāna* relations or causes. Thus ends the *Paṭṭhānuddesa-Dīpanī*, or The Concise Exposition of the *Paṭṭhāna* Relations, in these three sections namely—The *Paccayattha-Dīpanī* (or The Analytical Exposition of Relations), *the Paccayasabhāga-saṅgaha* (or The Synthesis of Relations), and the *Paccayaghaṭanānaya* (or The Synchrony of Relations).

✧

This concise exposition of relations, "The *Paccayuddesa-Dīpanī",* was written by The Most Venerable Ledi Araññavihāravāsī Mahā Thera of Monywa, Burma.

34 Elsewhere I have rendered the word "*paccayuppanna"* as "related things".

The *Sammādiṭṭhi Dīpanī* or
The Manual Of Right Views

The *Sammādiṭṭhi Dīpanī* or The Manual Of Right Views

by Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita
Translated from Pāḷi into Burmese by Ledi Paṇḍita U Maung Gyi, M.A.
Translated into English by the Editors of "The Light of the Dhamma".

Part One

Preamble

"Diṭṭhibandhanabandheyya,
taṇhāsotena vāhite;
satte nāyaka tāresi,
bhagavantassa te namo."

By means of a ship named "The Noble Eightfold Path", the Buddha, the Great Leader of men, *Devas* and *Brahmās*, has rescued beings, who, entangled with Wrong Views, were drifting aimlessly in the current of the Ocean of Craving. To this Exalted One I pay my deepest homage.

The Manual of Right Views was originally written in *Pāḷi* by the Venerable Ledi Sayadaw who has instructed me to translate it into plain Burmese. Accordingly, I now give the Burmese translation of the *Sammādiṭṭhi-Dīpanī* (The Manual of Right Views).

1. Three Kinds of Wrong Views

"O monks, there are three kinds of beliefs, addicted to which, discussing which, and making them their object, some *samaṇas* and brahmans reach the extremes and become *akiriya-diṭṭhi*" (holders of the "View of the Inefficacy of action").

"What are these three?" They are:

(1) *Pubbekata-hetu-diṭṭhi*
(2) *Issaranimmāna-hetu-diṭṭhi* and
(3) *Ahetu-apaccaya-diṭṭhi*

(1) *Pubbekata-hetu-diṭṭhi*

(View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.)

"Monks, there are some *samaṇas* and brahmans who set forth and hold the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences'." This view is known as *Pubbekata-hetu-diṭṭhi.*

(2) *Issaranimmāna-hetu-diṭṭhi*

(View that all sensations in the present existence are created by a Supreme Being or God.)

"Monks, there are some *samaṇas* and brahmans who set forth and hold the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme *Brahmā* or God'." This is known as *Issaranimmāna-hetu-diṭṭhi.*

(3) *Ahetu-apaccaya-diṭṭhi*

(View of the 'Uncausedness and Unconditionality' of existence.)

"Monks, there are some *samaṇas* and brahmans who set forth and hold the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by *janaka-kamma* (Generative *kamma*) and *upatthambhaka-kamma* (Sustaining *kamma*)'." This is known as *Ahetuapaccaya-diṭṭhi.*

2. Refutation of *Pubbekata-hetu* View

In the *Aṅguttara-Nikāya, Tika-nipāta*, we have the Omniscient Buddha's words—

"Monks, of these three views, there are some *samaṇas* and brahmans who hold and set forth the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused only by the volitional actions done by them in their past existences'."

I approach them and ask; "Friends, is it true that you hold and set forth this view; 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life are caused only by the volitional actions done by them in their past existences'?"

To this those *samaṇas* and brahmans reply, "Yes, Venerable sir."

Then I say to them, "Friends, if that be the case, there will be persons who, conditioned by volitional actions done by them in their past existences,

(1) will kill any living being;
(2) will steal;
(3) will tell lies;
(4) will indulge in immoral sexual intercourse;
(5) will slander;
(6) will use harsh language;
(7) will foolishly babble;
(8) will be avaricious;
(9) will maintain ill-will against others;
(10) will maintain wrong views."

"Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as *chanda* (desire-to-do) and *vāyāma* (effort), as to differentiate between what actions should be done and what actions should be refrained from."

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements."

"Monks, this is the first factual statement to refute the heretical beliefs and views advanced by those *samaṇas* and brahmans who maintain that all sensations enjoyed by beings in the present life are caused and conditioned only by the volitional actions done by them in their past existences."

3. Refutation of *Issaranimmāna* view

The Buddha declared—

"Monks, of these three views, there are some *samaṇas* and brahmans who hold and set forth the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme *Brahmā* or God'."

I approach them and ask, "Friends, is it true that you hold and set forth this view, 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations enjoyed by beings in the present life are created by a Supreme *Brahmā* or God'?"

To this those *samaṇas* and brahmans reply, "Yes, Venerable sir."

Then I say to them, "Friends, if that be the case, there will be persons who, owing to the creation of a Supreme *Brahmā* or God,

(1) will kill any living being;
(2) will steal;
(3) will tell lies;
(4) will indulge in immoral sexual intercourse;
(5) will slander;
(6) will use harsh language;
(7) will foolishly babble;
(8) will be avaricious;
(9) will maintain ill-will against others;
(10) will maintain wrong views."

"Monks, indeed, in the minds of those who confi-

dently and solely rely on the creation of a Supreme *Brahmā* or God, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what actions should be done and what actions should be refrained from."

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be refrained from, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements."

"Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those *samaṇas* and brahmans who maintain that all sensations enjoyed by beings in the present life are created by a Supreme *Brahmā* or God."

4. Refutation of *Ahetuka* View

The Buddha declared—

"Monks, of these three views, there are some *samaṇas* and brahmans who hold and set forth the following view—

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and without the intervention of Generative or Sustaining *kammas*'."

I approach them and ask, "Friends, is it true that you hold and set forth this view, 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and not due to the Generative and Sustaining *kammas*'?"

To this those *samaṇas* and brahmans reply, "Yes, Venerable sir."

Then I say to them, "Friends, if that be the case, there will be persons who, without any cause or condition,

(1) will kill any living being;
(2) will steal;
(3) will tell lies;
(4) will indulge in immoral sexual intercourse;
(5) will slander;
(6) will use harsh language;
(7) will foolishly babble;
(8) will be avaricious;
(9) will maintain ill-will against others;
(10) will maintain wrong views."

"Monks, indeed, in the minds of those who confidently and solely rely on the 'Uncausedness and Unconditionality' of existence, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what should be done and what should be avoided."

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what should be done and what should not be done, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements."

"Monks, this is the third factual statement to refute the heretical beliefs and views advanced by those *samaṇas* and brahmans who maintain that all sensations enjoyed by beings come into existence of their own accord and not due to the Generative and Sustaining *kammas*."

5. Three Wrong Views

In the world, there are three evil views. They are:

(1) *Pubbekata-hetu-diṭṭhi*
(2) *Issaranimmāna-hetu-diṭṭhi* and
(3) *Ahetu-apaccaya-diṭṭhi*

These three wrong views have already been explained and were also expounded by the Omniscient Buddha in the *Aṅguttara-Nikāya*, *Tika-nipāta-Dutiyapaṇṇāsaka-Dutiya-vagga*, First *Sutta* and in the *Paññāsanipāta-Mahābodhi-paribbājaka Jātaka.*

In some of the *Suttas*, the *Issaranimmāna* View is known as *Issarakāraṇa-vāda* (View that a Supreme *Brahmā* or God has performed all these) or *Issarakuttikavāda* (View that a Supreme *Brahmā* or God has arranged all these). The Omniscient Buddha refuted these three wrong views in conformity with the Truth.

I shall therefore explain these three wrong views serially, in detail and more completely.

6. Refutation of *Pubbekata-hetu* View

(a) View that the past volitional actions of beings are the sole causes.

Beings enjoy all bodily and mentally agreeable sen-

sations, all bodily and mentally disagreeable sensations and all indifferent sensations. They enjoy such sensations as relate to inferiority, superiority, foolishness, cleverness, to one's influence being great or to one's influence being negligible. Those who hold the *Pubbekata-hetu* view maintain as follows—

"Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by any one, nor are they caused by acts done diligently by people in the present existence."

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Suppose this *Pubbekata-hetu-vāda* were really true. There are people who kill living creatures, only because they are prompted by their past volitional actions. There are also people who, being conditioned by the wholesome volitional actions done by them in their past existences, have become *samaṇas* and brahmans endowed with good conduct. At times these *samaṇas* and brahmans are prompted by their past volitional actions to commit evil deeds. Then they, prompted by their evil actions, kill living creatures; take what is not given; indulge in illicit sexual intercourse; tell lies; carry tales; use harsh language; uselessly babble; are avaricious; maintain ill-will against others; and maintain wrong views.

In this world there are such things as "Hearing the discourse delivered by the wise" and "Wise consideration", which are the conditions to become wise and virtuous. Supposing all wholesome and unwholesome volitional actions done by people in the present life are solely caused by their past *kammas*, then those things such as "Hearing the doctrine", and "Wise consideration" will become fruitless and useless, because the holders of this view believe that "to become a wise man" or "to become a fool" is solely caused by their past *kamma* and by no other causes.[1]

In reality, people are able to become virtuous *samaṇas* or brahmans only when they perform such wholesome volitional actions as "keeping company with the wise" and "hearing the doctrine", and not otherwise. We have noticed such states of affairs in our daily lives. As the *Pubbekata-hetu* view disclaims the Generative *kamma* and the Sustaining *kamma*, it should be declared as a wrong view.

This is a way of refutation.

(b) Absence of "desire-to-do" and "energy".

In the minds of these *samaṇas* and brahmans who confidently rely on the volitional actions done by them in their past existences and hold the same view; who hold that this *Pubbekata-hetu* view only is the true view; and who hold that other views are false and useless, there cannot arise "desire-to-do" and "energy" by which they are able to differentiate between what should be done and what should be refrained from, because they believe that all present actions are caused by their past volitional actions and not by "desire-to-do" or "energy" exercised by people in the present life.

In reality, only when people have good intention and right effort, are they able to perform what should be done and refrain from what should not be done, and not otherwise. We have noticed such states of affairs in our daily lives. The view held by those who reject all present causes, such as "desire-to-do" and "energy" and believe only in the past volitional actions, should be taken as a wrong view.

This is another way of refutation.

(c) How virtuous practices can be impaired

If desire-to-do and energy to perform what should be done and to avoid what should be refrained from, do not arise in the minds of those people who hold the *Pubbekata-hetu* view, they being unable to perceive what is good and what is evil, remain without performing wholesome volitional actions which should be performed, and on the other hand perform unwholesome volitional actions which should be avoided. They, having no mindfulness and self-restraint, their view cannot be a righteous *samaṇa-vāda*. In the world, there are such conventional terms as "*samaṇa*" (one endeavouring to extinguish the passions) "*brāhmaṇa*" (a person leading a pure, stainless and ascetic life), "virtuous people" and "wise people", because these are the people who

1 Note – This is the "Doctrine of the Elect" held by certain sects in some faiths even today.

perform what should be performed and avoid what should be avoided. The conventional terms of “righteous person”, “persons leading a pure and stainless life” or a “*sappurisa* (worthy man)” cannot be applied to those who hold this *Pubbekata-hetu* view, because to them there is no difference between what actions should be done and what should be refrained from, which courses of action are usually practised by householders, *samaṇas* and wise people alike.

In reality, there are actions which should be done and which should be refrained from. Some people do not always perform wholesome volitional actions which should be done, and do those evil actions which should be abstained from. Such people are called *pakati-manussa* (worldlings). Some people, having mindfulness and self-restraint, perform good actions and abstain from evil actions. They are called “*samaṇa*”, “*brahmaṇa*” or “*sappurisa*”. If one differentiates between these classes of people—evil ones and wise ones, he is said to maintain the Right *Samaṇa* view or the Right *Brāhmaṇa* view. As the *Pubbekata-hetu* view disclaims all present causes such as mindfulness etc., and firmly believes in the volitional actions performed by beings in their past existences only, their view should be regarded as a wrong view.

This is the third way of refutation.

(d) The possibility of becoming the holder of the view that all things are uncaused or unconditioned.

If this *pubbekata-hetu-diṭṭhi-vāda* (View of the inefficacy of action) be scrutinised or thoroughly analysed by the intelligence of wise people, it will be found that, according to this view, in all fields of actions there is nothing worthy for people to do but for them to follow the line of least resistance. How? It is in the following manner—those who hold this view reject all actions that should be done in the present life and also do not put forth the energy to be exercised by the virtuous. They also reject the functioning of energy and wisdom.

They maintain that the benefits relating to the present life and those relating to the next existence as declared by the wise are false. In the minds of those who hold this wrong view, there cannot arise the mental factors of desire-to-do and energy to perform all wholesome actions that should be performed by the virtuous. Thus this view becomes *akiriya-diṭṭhi* (the wrong view of the Uncausedness of existence).

Those who hold this *Pubbekata-hetu* view are, therefore, good for nothing, and resemble a heap of refuse, or a piece of wood. For the reasons mentioned above, the Supreme Buddha was able to confute this wrong view.

7. Exposition of the Word *“Kammassakā”*

(One whose *kamma* is his own property)

A query—

Here one may say to another, “Friend, if it is true that the Supreme Buddha had well refuted the *Pubbekata-hetu* view, why and for what reason did the Buddha declare the following in the *Subha-sutta*?”[2]

“*Kammassakā, māṇava, sattā, kammadāyādā, kammayonī kammabandhū, kamma paṭissaraṇā kammaṃ satte vipajjati yadidaṃ hīna-paṇīta-bhāvāya*.”

Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or *kappa* (world-cycle).

Beings are the heirs of their own *kamma*.

All beings are the heirs of their own *kamma*.

Kamma alone is the real relative of all beings.

Kamma alone is the real Refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, *Kamma* distinguishes them from one another as high and low, good and bad, and they become the heirs of their *kamma*.

The following are the replies to the above question—

(1) Those who maintain the *Pubbekata-hetu* view hold that all Pleasures and Sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this *Pubbekata-hetu* view rejects all present causes, it is known as

2 *Uparipaṇṇāsa, Vibhaṅga-vagga, Cūḷakammavibhaṅga Sutta.*

Ekapakkhahīnavāda (the view which is deprived of one side, i.e., present *kamma*.)

(2) Those who hold the *Issaranimmāna-hetu* view maintain that all Pleasures and Sufferings experienced by beings in the present life are created by a Supreme *Brahmā* or God. They reject all past and present *kammas* of beings. So this view is known as *Ubhaya-pakkhahīnavāda* (the view which is deprived of both sides, i.e., both past and present *kammas* of beings).

(3) Those who hold the *Ahetu-apaccaya* view maintain that all Pleasures and Sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as *Sabbahīnavāda* (the view which is deprived of all, i.e., all kinds of causes whatsoever).

Of these three, the Supreme Buddha desiring to refute the *Issaranimmāna-vāda* (the view that all sensations in the present existence are created by a Supreme *Brahmā* or God) and *ahetuka-vāda* (the view of the "Uncausedness and Unconditionality" of existence) declared—"*Kammassakā-māṇava-sattā kammadāyādā*."

Another way of Explanation

The Buddha, in a general manner, declared—"*Kammassakā sattā kammadāyādā"* and not specifically as "*Pubbekata kammassakā sattā Pubbekata kammadāyādā"*. Here, *kammassakā* and *kammadāyāda* mean both past and present *kammas* of beings. If we truly interpret in this way, "*kammassakā"* will mean "past and present *kammas* of beings".

8. Three Great Spheres

Here I shall explain the Past and the Present *kammas*. There exist three Great Spheres:

(1) *Kammasādhanīya-ṭhāna*, (Sphere in which *Kamma* operates)

(2) *Vīriyasādhanīya-ṭhāna,* (Sphere in which Energy operates)

(3) *Paññāsādhanīya-ṭhāna*, (Sphere in which Wisdom operates)

(1) *Kammasādhanīya-ṭhāna* (Sphere in which *Kamma* operates) is subdivided into two parts:

(a) *Atīta-kammasādhanīya-ṭhana*, (Sphere in which Past *Kammas* operate)

(b) *Paccuppanna-kammasādhanīya-ṭhāna*, (Sphere in which Present *Kammas* operate)

(a) *Atīta-kammasādhanīya-ṭhāna*

The following resultant effects being caused and conditioned by the volitional actions done by beings in their past existences are called *atīta-kammasādhanīya-ṭhāna:*

(1) Rebirth in the Happy Course of Existence or in the Woeful Course of Existence through the medium of any of the four kinds of *paṭisandhi*.[3]

(2) Rebirth in a noble family or in an ignoble family even in the Happy Course of Existence.

(3) Presence or absence of any of the sense organs, such as eyes, ears, etc.

(4) Endowment with Wisdom, or lack of Wisdom at the conception moment.

(5) Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the Happy Course of Existence by virtue of their past wholesome *kamma* cannot transform their bodies into those of the Woeful Course of Existence by dint of their present actions, such as wisdom and energy without the dissolution of their bodies of the Happy Course of Existence. In the same way, the beings who are reborn in the Woeful Course of Existence by virtue of their past *kamma* cannot transform their bodies into those of the Happy Course of Existence by means of their present *kamma* without the dissolution of their bodies of the Woeful

3 There are four kinds of Rebirths. They are: –

(1) *Upapatti-paṭisandhi* (Spontaneously-manifesting beings);

(2) *Saṃsedaja-paṭisandhi* (Moisture-born beings);

(3) *Aṇḍaja-paṭisandhi* (beings born from eggs); and

(4) *Jalābuja-paṭisandhi* (beings born from a womb).

Course of Existence. No man, *Deva*, *Brahmā* or God, by means of present *kamma*, such as Wisdom and Energy, is able to restore the eye-sight of a being whose optical organs have been impaired from the very moment of conception owing to that being's past unwholesome *kamma*.

Again, when a being's optical organs which he obtained by virtue of his past *kamma* are utterly destroyed by some dangerous causes in the present life, no man, *Deva*, *Brahmā* or God is able to restore his lost eye-sight by means of the man's, *Deva's, Brahmā's* or God's wisdom and energy exercised by him in the present life. The same principle holds good for the audible organs etc., that come into existence owing to the past *kammas* of beings.

(b) *Paccuppanna Kamma Sādhanīya-ṭhāna*

Sphere in which the present *kammas* operate.

Here, I shall first expound the *paccuppanna-kamma* (present *kamma*). Briefly speaking, all bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are all *paccuppanna-kamma*.

Broadly speaking, there exist such actions as agriculture, cattle breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. Besides, there exist the following arts—

Bhūmi-vijjā (the art of determining whether the site for a proposed house or garden is suitable or not), *aṅgavijjā* (the act of character reading from marks on the body), *nakkhattavijjā* (astronomy), *sutamaya-paññā* (knowledge based on learning), *cintāmaya-paññā* (knowledge based on thinking—philosophy); and *bhāvanāmaya-paññā* (knowledge based on mental development). Those actions, crafts, arts and knowledge mentioned above are called *paccuppanna-kamma* (present volitional actions). Apart from the above-mentioned actions, there also exist a countless number of evil actions, stupidity and negligence which cause the destruction of life and property; injury to health; defamation and libel; injury to morality; and hindrance to progress of knowledge. All these actions are present *kammas*. So, there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life. These two kinds of actions are within the *paccuppanna-kammasādhanīya-ṭhāna* (Sphere in which the present *kammas* operate).

Missaka-naya

Composite method of exposition

Past *kamma* is subdivided into three:

(1) *Mahanta*—(Major *kamma*)
(2) *Majjhima*—(Medium *kamma*)
(3) *Appaka*—(Minor *kamma*)

Present *kamma* is also subdivided into three kinds:

(1) *Vuḍḍhibhāgiya*—(*kamma* that will lead to one's prosperity)
2) *Ṭhitibhāgiya*—(*kamma* that will keep one in stability)
(3) *Hānabhāgiya*—(*kamma* that will lead to one's decrease)

(1) *Mahantātīta-kammamūlakatika*— Three types of persons who are conditioned by their past major *kammas.*

Conditioned by their past major *kammas*, some people are reborn in the families of kings, wealthy people and rich people. Of these, some people perform *vuḍḍhibhāgiya-paccuppanna-kamma* (present *kammas* that will cause one to prosper). They are prosperous with worldly riches and authoritative powers. They rise up from the position they first attain and do not go down to a lower position.

Some people perform *ṭhitibhāgiya-paccuppanna-kamma* (*kamma* that will keep one in normality). Their wealth and glory will be at a standstill; they neither rise up nor go down from their normal position.

Some people perform *hānabhāgiya-paccuppanna-kamma* (*kamma* that will cause their wealth and position to decrease). They lose their property and glory; they are not able to keep their position at normality, nor are they able to improve their status.

(2) *Majjhimātīta-kammamūlakatika*— Three types of persons who are conditioned by their past medium *kammas.*

Conditioned by their past medium *kammas*, some people are reborn in the families of moderately rich people. Of these, those who perform *vuḍḍhibhāgiya-paccuppanna-kamma* are prosperous with wealth and glory in the present life.

Those who perform *ṭhitibhāgiya-paccuppanna-*

kamma will be in their normal position without having any progress or decrease in wealth and standing.

Those who perform *hānabhāgiya-paccuppanna-kamma* will lose their wealth and honour, unable to keep themselves in normal position, let alone improve their status.

(3) *Appakātīta-Kammamūlakatika*— Three types of persons who are conditioned by their past minor *kammas*.

Conditioned by their past minor *kammas*, some people are reborn in the families of poor people. Of these, those who perform *vuḍḍhibhāgiya-paccuppanna-kamma* increase their wealth.

Those who perform *ṭhitibhāgiya-paccuppanna-kamma* remain in their normal position without any progress or decrease.

Those who perform *hānabhāgiya-paccuppanna-kamma* cannot remain even in their normal position, but will become poorer and poorer.

Thus there are two great spheres—*Atītakammasādhanīya-ṭhāna* (Sphere in which the past *kamma* operates) and *paccuppana-kammasādhanīya-ṭhāna* (Sphere in which the present *kamma* operates.)

(2) *Vīriyasādhanīya-ṭhāna* (Sphere in which Energy operates) and

(3) *Paññāsādhanīya-ṭhāna* (Sphere in which Wisdom operates)

Vīriya (Energy) and *Paññā* (Wisdom) function to help the accomplishment of the two present *kammas*. The greater the Energy and Wisdom, the greater will be the *Mahanta-kamma* (Major *kamma*). If Energy and Wisdom be of medium strength, they are able to cause Medium *kamma*. If Energy and Wisdom be feeble, they are able only to cause Minor *kamma*. So, when two kinds of *Kammasādhanīya-ṭhāna* (Sphere in which *kamma* operates) are great, the Spheres in which Energy and Wisdom operate also become great.

Relation between Past and Present *Kammas* and *Vīriya* (Energy) and *Ñāṇa* (Knowledge)

In the case of beings who are thus wandering in the round of rebirths, past and present *kammas* are the primary causes in conditioning happiness and suffering experienced by beings in the present life. Other causes such as *kāla* (time), *desa* (locality; region), etc., are called secondary causes. The Buddha, therefore, expounded past and present *kammas* and declared; "*Kammassakā, māṇava, sattā kammadāyādā*" (Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or *kappa* (world-cycle). Beings are the heirs of their own *kamma*.)

When the Buddha expounded the primary causes, that exposition also related to the secondary causes. So when He declared "*Kammassakā,* etc.", and expounded the two *kammas*—past and present *kammas*—He had thereby explained that these two primary *kammas* are conditioned by such causes as "associating with the wise", "hearing the doctrine" and "practising the Dhamma." When the Omniscient Buddha declared "*Kammassakā* etc.", it should be taken that the exposition of that declaration also included the exposition of their elements.

People like Subha came to the Buddha and related to Him their (wrong) views on past *kammas*. With reference to these people, the Buddha expounded past *kammas* in the *Cūlakammavibhaṅga-sutta* and the *Mahā-kamma-vibhaṅga-sutta* of the *Uparipaṇṇāsa*, *Majjhima-nikāya.*

People like Singāla related to the Buddha their (wrong) views on present *kammas*. With reference to these types of people, the Buddha expounded the present *kamma* in *Singālovāda-sutta* of the *Dīgha-nikāya* and the *Vāseṭṭha-sutta* of the *Sutta-nipāta*.

In the *Aṭṭhaka-nipāta* and others of the *Aṅguttara-nikāya*, the Omniscient Buddha gave the explanation of both past and present *kammas*.

In regard to those people who do not realise the advantages or energy and wisdom, the Omniscient Buddha expounded the advantages of energy and wisdom in many hundreds of *Suttas*.

Past and present *kammas*, which cause pleasurable sensations enjoyed by beings, cannot exist without the functioning of energy and knowledge. So when the Buddha expounded past and present *kammas*, it should be noted that energy and knowledge were also included in that exposition.

Energy and knowledge exist only for the coming into existence of, or for the accomplishment of those

volitional actions. This statement is true. Because, if there are no actions to be energised, where will energy function? And if there be no knowable things, what will knowledge know then? It should therefore be noted that where the Buddha expounded energy and knowledge, His exposition also included the two *kammas* caused by energy and knowledge.

Briefly, the benefits enjoyed by beings are as follows:

(1) *Diṭṭhadhammikattha*—Benefits enjoyed by beings in the present life.

(2) *Samparāyikattha*—Benefits to be enjoyed by beings in the future existences.

(3) *Paramattha*—Supramundane benefits.

The *Tipiṭaka*—the Teaching of the Buddha—is conditioned on these three classes of benefits. When the Buddha expounded the benefits to be enjoyed by beings in the present life, it should be remembered that present *kamma* is expounded in the *Piṭakas* where those benefits are expounded. When He expounded the benefits to be enjoyed by beings in the future existences, it should be noted that past *kamma* is expounded in those *Piṭakas* also. In some sermons, He expounded *khandhā* (Groups of Existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Noble Truths), and *paṭiccasamuppāda* (Dependent Origination) in connection with *suññatadhamma* (Doctrine of Unsubstantiality). It should also be noted that when the Omniscient Buddha expounded these, His exposition included Supramundane benefits which are the Absolute Truths. These Supramundane benefits also have some bearing on *diṭṭhadhammikattha* (benefits enjoyed by beings in the present life) and *samparāyikattha* (benefits to be enjoyed by beings in the future existences). Therefore it should be borne in mind that as the Omniscient Buddha expounded the *dhamma* relating to *suññata* (Unsubstantiality), the Three *Piṭakas* include past and present *kammas*, and that the whole *Tipiṭaka* is based on past and present *kammas*. For these reasons, wise people know that when the Buddha declared—"*Kammassakā sattā, kammadāyādā*". He also meant thereby—*"ñāṇavīriyassaka-sattā, ñāṇavīriyadāyādā"*, (Knowledge and Energy are the properties of beings; beings are the heirs of their Knowledge and Energy).

9. Exposition of "*Kammassakā* etc."

(a) *Kammassakā*

I shall now briefly explain the phrase "*Kammassakā sattā, kammadāyādā, kammayonī, kammabandhū, kammapaṭissaraṇā.*"

"*Attano idanti sakaṃ*". (One's own is one's own property).

"*Kamma eva sakaṃ ete santi kammassakā*" (Volitional actions alone are the properties of their beings. So they are called "*kammassakā*".)

The explanation is as follows—

People call gold, silver, wealth and jewels acquired by them, their properties, because they are dealing with these properties and these belong to them and to no others. In reality, even then, they cannot call these properties their own simply because they belong to them, for they can enjoy these properties only in the present life and when they die they will have to leave all these properties behind, being unable to carry them to the next existence. In the present life also, beings alone are not dealing with their properties, but "water", "fire" "rulers", "thieves" and "enemies" are also dealing with (or have some bearing on) their properties by way of destroying them. In reality, only wholesome and unwholesome volitional actions done by a being are his own properties, inasmuch as these *kammas* accompany his life-continuum maybe for hundreds and thousands of existences to come, and hundreds and thousands of world-cycles to come, and relate to him and to no others, whether, or not there be "water", "fire", "rulers", "thieves" or "enemies." To give such an interpretation, the Buddha declared—"*Kammassakā sattā*". The same holds good for the next phrase "*kammadāyādā.*"

(b) *Kammadāyādā*

"*Kammassadāyaṃ ādiyantīti kammadāyādā.*" (Beings inherit all the volitional actions done by them in their past and present existences. So they are the heirs of their own *kamma*.)

Those who inherit from their parents are called heirs of their parents. These people who inherit from their parents cannot be called heirs in the true sense. Why? Because things like gold, silver, wealth and jewels last only temporarily. So those who inherit these temporary things cannot be called the true and

real heirs. In reality, beings inherit wholesome and unwholesome actions committed by them. So they are the heirs of their own *kamma*.

(c) *Kammayonī*

"*Kammameva yoni etesanti kammayonī"* (All beings are the descendants of their own *kamma*.)

(d) *Kammabandhū*

"*Kammamevabandhu yesanti kammabandhū*." (*Kamma* alone is the real relative of all beings.)

Everyone has relatives and friends. They cannot be called the true and real friends, because they are so only temporarily. *Kamma* alone is, therefore, the only real relative of all beings.

(e) *Kammappaṭissaraṇā*

People go for refuge to various Gods who are called their *paṭissaraṇā* (Refuge). To those who go for refuge to Vishnu, Vishnu is their *paṭissaraṇa*. To those who go for refuge to Rāma, Rāma is their *paṭissaraṇā.* To those who go for refuge to the Triple Gem, the Triple Gem is their *paṭissaraṇā.*

"*Kammeva paṭissaraṇaṃ yesanti kammappaṭissaraṇā"*. (*Kamma* alone is the real refuge of all beings) Whatever wholesome or unwholesome actions are done by beings bodily, verbally, or mentally, they become the heirs of that *kamma*.

Certain gods are called *paṭissaraṇā* because people go for refuge to them and rely on them, but they cannot be real refuges, for they themselves are not permanent.[4] In fact, volitional actions done by beings and which accompany their life-continua for however many world-cycles they may wander more in this Round of Rebirths and not any "God" whatsoever are the only real refuge. This statement is true. People go for refuge to the Buddha. They do so to acquire wholesome merit and also to acquire the result of *paññā-paṭisaṃyutta-kamma* (volitional actions connected with wisdom). In reality, only *puñña-kamma* (merit of deeds) and *paññakamma* (result of actions connected with Knowledge or Wisdom) which are attained by beings in taking refuge in the Buddha are their real Refuge.

(f) *Kammassakā* etc., in relation to present *kammas*

As regards present *kamma*—in the present life all people earn their livelihood by performing such actions as trading, agriculture etc. These present actions of the people being their properties, the people are called "*Kamassakā*". As they inherit this present *kamma*, they are called their heirs (*Kammadāyādā).* As the present *kammas* are the root-causes of "the Modes of Generation", they are called "*Kammayoni*". As these present *kammas* are their relatives, they are called "*Kammabandhū*." As these present *kammas* are their Refuges, they are called "*Kammappṭissaraṇā"*.

When the Buddha expounded *kamma* as a fundamental thing, that exposition covers the explanations of such other auxiliary causes as *kalyāṇamitta* (friendship with the good and virtuous), *paṇḍitasevana* (association with the wise) and *dhammapaṭipatti* (practice according to the Teaching of the Buddha), all of which are conducive to the accomplishment of that *kamma*.

A scientific explanation—

By the Declaration "*Kammassakā sattā kammadāyādā",* the Buddha also meant the following—"Wholesome and unwholesome actions performed once by a being during his lifetime, may ripen after a lapse of hundreds or thousands of existences or world-cycles or even a longer period. Thus, the wholesome *kamma* that gives resultant effect of *sukha* (Happiness) and unwholesome *kamma* that gives woeful result always accompany the life-continuum of a being."

One should therefore love and esteem "Good Conduct" more than one's own life and preserve it well. As regards "Evil Conduct", one should dread it more than the danger of death and refrain from evil deeds.

Part Two

10. Refutation of *Issaranimmāna* View

(a) Notion of a Creator—

In the *Ekaccasassata-vāda* (Eternity-belief with regard to some, and Non-eternity-belief with regard to others) of the *Brahmajāla-Sutta, Dīgha-nikāya; Brahmanimantana-Sutta, Mūlapaṇṇāsa, Majjhima-nikāya*; and the *Brahma Saṃyutta* of the *Saṃyutta-nikāya*, mention is made of the Great *Brahmā* who first resided in the First *Jhāna* Plane. This Great

Brahmā may be regarded as the Supreme Being for the purpose of explaining this *Issaranimmāna* view.

Those who hold this Wrong View maintain as follows—

"Indeed this being, the *Brahmā*, the Great *Brahmā*, the Conqueror, the One who cannot be conquered by others, surely is All-seeing, All-powerful, the Ruler, the Creator of the three worlds—*Okāsaloka*, *Sattaloka* and *Saṅkhāraloka*[5]—the Excellent, the Almighty the One who has already practised Calm, the Father of all that are and are to be. And he has created us."

This *Issaranimmāna* View exists in this world on account of those *samaṇas* and brahmans who held the *Ekaccasassatavāda* the view held by those *Brahmās* who having fallen from the *Brahmā* Planes are reborn in the planes of men and *Devas*, and are able to remember their last existence. This *Issaranimmāna-vāda* has been clearly expounded in the *Brahmajāla-Sutta*. Before the rising of the Omniscient Buddha, this Wrong View was maintained by many brahmans. When the Buddha arose, He fully refuted all Wrong Views, and this Wrong View of *Issaranimmānavāda* had no chance to thrive well in India.

Those who believe in the creation of a Supreme Being or God are called *Issaranimmāna-vādī.*

(The three modes of refutation of this *Issaranimmāna* View are the same as those in the case of *Pubbekata* View.)

(b) One's own action only is one's own property—

Those who hold this *Issaranimmāna* View totally reject the Right View expounded in the phrase "*Kammassakā sattā kammadāyādā*". Though they reject this Right View, yet they do not realise that they have unconsciously entered into the spheres of *"Kammassakā"* and *"Kammadāyādā."* This statement is true. Those who believe in the creation of a Supreme Being or God also become the "Owners of their *kammas*" and "Heirs of their own *kammas*." I shall clarify the matter.

In the matter of *Paccuppannakammasādhaniya* (Sphere in which present *kammas* operate), those who maintain the *Issaranimmāna* View earn their livelihood by cultivating the lands. Simply by the act of cultivating lands themselves they become the "owners of their own properties—actions done by themselves." It means that they have their properties in the form of "Cultivation." Some of them earn their livelihood by trading. By the act of trading by themselves they become the "owners of their properties—act of trading performed by themselves." It means that they have their properties in the form of "act of trading." Some of the rest earn their living by serving under a government. Simply for their actions in serving under the government, they become the "owners of their properties—act of serving under the government, performed by themselves." It means that they have their properties in the form of "government service." The same principle holds good for other spheres of actions, such as arts, sciences, etc.

There are some people who believe in an Almighty God and take refuge in him. They are able to acquire wealth and glory only when they work for themselves in various walks of life. On the other hand, by simply having faith in the Almighty God, they will not be able to acquire such wealth and glory.

There are others who do not believe in God and also repudiate him. They also will have to work for their livelihood and thus acquire wealth and glory. So the wise understand that only those actions performed by beings themselves can bestow wealth and glory and that no God can give anything whatsoever to them.

(c) How beings are saved by their own *kammas*—

Those who believe in God, take refuge in him, have faith in him, and revere him throughout the whole of life, they believe that only those who have faith in God will be saved by him when they die, and that non-believers in God will not be saved by him.

4 And this applies of course to all "gods" under whatsoever name they are worshipped and whatever powers are attributed to them by the more devout of their followers.

5 *Okāsaloka*: World of Space
Sattaloka: World of Beings
Saṅkhāraloka: World of Formations

Here, it is clear that only those who believe in God, have faith in him and take refuge in him will be saved by him, and not otherwise. This interpretation of *Issaranimmāna* View is perfectly clear. So, it is evident that only their actions in the form of "believing in God," "taking refuge in him" and "revering him" can save them, and the Almighty God cannot save them. This meaning is quite apparent.

(d) Further explanation—

In this very world, all people, believers and non-believers in God alike, have to follow various pursuits of life and earn their livelihood. There is no difference for any one in the "Sphere in which present *kammas* operate." Thus we see with our naked eyes that people work for themselves to earn their living, thus themselves becoming the "owners of their own *kammas* in the form of volitional actions in the present life."

In the sphere in which past *kammas* operate also, there is no difference whatsoever. We see with our naked eyes that conditioned by their past *kammas*, they are also working to maintain life. We have never noticed that any other specific benefit comes into existence simply by the agency of God and without the operation of either past or present *kammas*.

(e) Evil rules the world—

In the world, there are the following types of beings—well-bred people; low-bred people; wealthy people; poor and needy people; long-lived creatures; short-lived creatures; beings who seldom contract diseases; beings who often contract diseases; beautiful creatures; ugly creatures; moral people; immoral people; educated people; uneducated people; wicked people; insane people; thieves; robbers; leprous people; blind creatures; deaf creatures; dumb creatures; persons who commit matricide; persons who commit patricide; murderers; thievish persons; persons who are in the habit of indulging in sexual misconduct; people who tell lies; people who slander; people who use harsh language; people who talk flippantly; avaricious people; people who have ill-will against others; and people who hold Wrong Views. So, in this world there are very few people who are righteous; but there are many who are base and mean.

(f) Right Views of those who believe in *kamma* and its result—

Those who believe in both past and present *kammas* and their resultant effects maintain as follows—

"Relating to the sphere in which past *kammas* operate, because beings have performed wholesome actions in their past existences, they now enjoy the resultant effect in the form of becoming superior types of people; and because they have performed unwholesome actions in their past existences, they suffer the resultant effect of becoming inferior types of people. Again, as regards the sphere in which present *kammas* operate, because beings work well in the present life, they become superior types of people; and because they perform evil deeds, they become inferior types of people."

11. Refutation of *Ahetuka* View

(a) The View of the Uncausedness of Existence—

Those who hold this *Ahetuka* View maintain as follows—

"Everything in this world such as the corruptness or purity of beings is predestined by fate, and not by past or present *kammas* and energy and knowledge, and all of this has been explained in the chapter on the refutation of *Pubbekata* View.[6] Or in other words they hold that everything in the world comes into existence of itself and is neither caused nor conditioned by past *kammas*, generative *kamma* and sustained *kamma*. The various physical and psychical phenomena of existence conventionally termed Ego, Personality, Man, Woman, Animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a Creator, nor caused and conditioned by generative and sustained *kammas*. Such things as 'richness,' 'poverty,' 'complacency,' 'destruction,' 'wickedness,' 'cleverness,' etc., come into existence of their own accord and not due to any cause or condition whatsoever."

(The three ways of refuting the *Ahetuka* View are

6 View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.

the same as those in the case of *Pubbekata* View.)

(b) No action can arise of its own accord—

Before the rising of the Omniscient Buddha, this *Ahetuka* Wrong View was held by such heretical teachers as Guṇakassapa as mentioned in the *Nārad-Jātaka*. During the lifetime of the Buddha, this fatalistic "View of Uncausedness" of existence was taught by Makkhali-Gosāla and Acelaka of India. Those who maintain this *Ahetuka* Wrong View reject the *Kamma-sakata* View—"Owners of their *kammas* are beings"—which is the Word of the Buddha. Although they reject this *Kamma-sakata* View, they are not aware of the fact that they themselves thereby become the holders of the *Kamma-sakata* View—"Owners of their *kammas* are the beings." If, according to this Wrong View, all physical and psychical phenomena of existence be a mere play of blind chance and not the outcome of causes and conditions, then there will be no difference between the "Sphere in which past *kammas* operate" and the "Sphere in which present *kammas* operate." Also there will be no difference whatsoever whether one commits small offences, or grave offences, or whether one acts wickedly, or cleverly, because all volitional actions are not the outcome of causes and conditions, but they come into existence of their own accord or as a general rule.

(c) Different characteristics of *kamma, ñāṇa* and *vīriya*—

According to this *Ahetuka* View, all Desire-to-do, Energy and Volitional Actions will be rendered useless and unproductive, because however lofty acts beings might perform, they would not obtain any specific resultant effect. It would be just the same as if they remained idle and did nothing at all. In reality, these *Dhammas* -Volitional Actions, Knowledge and Energy—are not barren and unproductive. They are the *Dhammas* that will surely give resultant effects. It is apparent that the greatness or smallness of present *kammas* depends on the degrees of Desire-to-do, Energy and Wisdom exercised by the people.

Owing to the variety of these *kammas* there exist a variety of resultant effects.

In regard to this matter, the wise people maintain this Right View in this manner—

"In the sphere where present *kammas* operate, actions, leading to 'complacency' 'destruction,' 'richness,' or 'poverty' experienced by beings in the present life are termed the 'root-conditions'. This state of affairs is quite evident in the present world, and in the future existence also. Desire-to-do, Energy and Wisdom which cause the richness, poverty complacency and destruction of beings, and good conduct and evil conduct will not remain unproductive. In fact, they will give appropriate resultant effects. As these mental factors are not barren and will surely give results, in the matter of the 'Sphere in which past *kammas* operate,' beings, conditioned by their various past *kammas* will attain the various kinds of resultant effects in their future existences."

(d) To determine the root-causes by seeing the results—

For example, by seeing the various kinds of plants and vegetation we can determine that they have different kinds of seeds. In the same manner, by seeing the various positions of beings, such as complacency, destruction, richness and poverty, we should be able to judge the various kinds of *kammas* committed by them in their past existences.

The *Tathāgata* knew all these. He had realised and seen face to face the functioning of all *kammas* in regard to the spheres in which past and present *kammas* operate, and also the resultant effects, such as richness and poverty—the vicissitudes of life. For these reasons, He was able to refute this *Ahetuka* View.

12. Further Explanation of *Kammassakā-Vāda*

(a) Three causes or conditions:

The phrase *"Kammassakā"* has been expounded in the chapter on *"Pubbekatavāda-niggaha"* (Refutation of the *Pubbekata* View.) Now, I shall explain those things which have been left unexplained in that chapter. There are people who cultivate the lands. For the fructification or the destruction of their cultivation, there are causes

or conditions. They are:

(1) *Hetu*—(root-condition)
(2) *Paccaya*—(supporting condition) and
(3) *Sambhāra*—(component conditions)

Of these three causes,

(1) Paddy seeds and cultivators are *Hetu* causes;
(2) The nutritive essence (*ojā*) contained in the soil of the land where cultivation takes place is *Paccaya* condition, and
(3) The following are *Sambhāra* causes—Rainfall; drainage; rivers and creeks to feed the fields; clouds, moisture laden wind, sun, moon and constellation; and moral practices exercised by the people residing in the country.

(b) Concrete example—

Here, if the paddy seeds are pure, the cultivation will be successful and the required crop will be obtained. If from the beginning the seeds be impure or inferior, the cultivation will not be successful and a poor crop will result. Even if the seed be pure and full of pith, the cultivation can be complete and successful only when the cultivator knows when to break the clods, till the soil, sow the seeds in the nursery, transplant the young plants and do all that is necessary for cultivation. Although the cultivator does all that is required for the cultivation, a good rainfall brings a good harvest and a bad rainfall brings a bad harvest resulting in the destruction of the cultivation. Even if the rainfall be good, if there be no drainage or water-gates to feed the fields with water when required and to let out the water when the fields are flooded, the cultivation cannot be successful and will be liable to be destroyed. In the case of the fields which are irrigated by river water, the cultivator must know when to irrigate the lands and when not to. Otherwise the crops will be destroyed. The water in the river has to depend on the amount of rainfall that takes place in the mountains in the up-country. If there be no rainfall in the up-country or at the source of the river, the water in the river cannot rise. Rain can fall only when the necessary causes and conditions are fulfilled; otherwise no rain can fall.

(c) *Kammas* and the above example

We now notice that even in the matter of cultivation, there are thousands of causes and conditions either for the complete success of cultivation or its destruction.

The above is the brief explanation of what is actually happening in the world.

(d) Primary effect and Secondary effect

Past *kammas* that cause the pleasures and sufferings of beings in the next existence may have two kinds of effects, primary and secondary effects.

(e) Present *kammas* and two kinds of effects

In this respect I shall first explain present *kammas*. For example, a person learns a great art or craft. Until and unless he finishes this course of training, he will have to undergo various kinds of suffering on account of this art or craft. But at times during the course of his training, he may come across happiness. When he is successful in his training, he will earn plenty of money, or may be able to enjoy a high position in the Government service. He will then acquire various kinds of happiness and wealth. Depending on this one man who is well learned, his other relatives and friends also will be able to enjoy various kinds of pleasures.

(f) Secondary effect

The amount of suffering which a person experiences before the completion of his training, and the benefits enjoyed by his friends and relatives on account of his art, are not the primary effects of his training; but they are secondary effects.

(g) Primary effects

After the completion of his training in any art or craft, if a person succeeds, he will be able to acquire great wealth or enjoy a good position in the Government service or enjoy various kinds of pleasures. These are the primary effects of his learning the art.

(h) Evil *kammas* and two kinds of effect

Similarly there are two kinds of effect in the case of evil *kammas* also. For example, a man murders another person. The enemies of the deceased may honour the murderer and esteem him; or they may present him with cash or kind. On the other hand, the relatives of the deceased hate the murderer, and they will kill the murderer in revenge, or set the wheels of justice in motion so that the murderer may

receive capital punishment. These resultant effects of the murderer's *kamma*—the evil action in killing a living person—are called the secondary effects.

This murderer, on the dissolution of his body after death, will be reborn in the Lower Worlds as the resultant effects of his evil *kamma* in killing a man, and undergo immense suffering. This is his primary effect.

If the murderer, conditioned by his past wholesome *kammas*, be reborn as a human being, he will, wherever he enters into existence, be of short life, have much sickness and encounter enmity with his rivals. These are the primary effects of his present *kamma* of killing a man.

Due to his act of murdering a man, his relatives will experience various kinds of suffering. These are the secondary effects.

The same principle holds good in the case of wholesome volitional actions done by beings.

This secondary effect is also subdivided into two kinds. They are:

(1) The one that takes effect at the time of the commission of deeds; and
(2) The one that takes effect when the relevant *kamma* ripens in a future birth.

Of these, the resultant effect which takes place at the time of the commission of an action is not "regular". The person who sustains the secondary effect due to wholesome *kamma* may experience "Suffering", while the person who sustains the secondary effect due to an evil action may experience "Happiness". But when the relevant *kamma* ripens in a future existence, the secondary effect is "regular", because evil *kamma* will give the resultant effect of "Suffering" and good *kamma* will give the resultant effect of "Happiness".

(i) Primary effect

Primary effect takes place surely; because morally good *kamma* will give a good resultant effect and not a bad one, and bad *kamma* will give a bad resultant effect and not a good one. Primary effect takes place in the life-continuum of the doer of a volitional action and not in the life-continuum of any other person. After experiencing the primary effects of his *kamma*, if a person dies, that primary effect also is exhausted and no reaction of it ever remains.

(j) Secondary effect

In the case of the secondary effect, it takes place in the life-continua of other persons. So even when the doer of *kamma* dies, the reaction of the secondary effect remains either for the good or evil of others.

I shall explain it more clearly. Suppose a virtuous and powerful being who had fulfilled *Pāramitās* in his previous births is conceived in the womb of a woman of a certain family.

Since the conception of that supernormal child, his parents will be successful in all walks of life and find an increase in wealth, attendants and servants. If the family be a royal one, wise counsellors and valiant soldiers or generals will surely exist. The locality in which the child is conceived in his mother's womb will have sufficient rainfall, and the inhabitants of that country will enjoy prosperity. The country in all will become prosperous. This is the reaction of the effect due to that powerful and virtuous being.

In this connection, the *Dhammapada* says—

Dullabho purisājañño,
na so sabbattha jāyati;
yattha so jāyati dhīro,
taṃ kulaṃ sukhamedhati.

—Verse 193.

The thorough-bred man (the Buddha) is rare;
he is not born everywhere.
Where that wise man is born,
that family attains happiness.

(k) Present *kamma* and secondary effect

Here, I shall explain this with an example. If an efficient person, by means of his manpower, wealth or technical knowledge, constructs arable lands, gardens, ponds, wells, dams, canals and metal roads, these constructions will remain for a great length of time for the benefit of many other people, and depending on these establishments, many people will be able to reap many pleasurable benefits.

(l) Past *kamma* and secondary effect

Just as we see the secondary effect of present *kamma* with our own eyes, in the case of the sphere in which past *kammas* operate, many people can depend on

one virtuous supernormal being. Again, due to the reaction of evil *kammas* done by a being in his past existence, many people will have to undergo hardship and suffering.

Thus wise men believe that every being possesses past and present *kammas* with their respective primary and secondary effects.

The above is the brief exposition of how past and present *kammas* give various kinds of resultant effects.

13. Exposition of *Attā-Diṭṭhi* (Personality-belief)

(a) How beings have to wander in the Happy and Woeful Courses of existence due to Personality-belief.

Various kinds of Wrong Views, various kinds of evil things and various kinds of *kammas* lie latent in and accompany the life continua of beings who wander in the Round of Rebirths. On account of these unwholesome mental factors, the following conspicuously come into existence:

(1) Four Lower Worlds, and
(2) Various kinds of unwholesome volitional actions.

Beings wander in different planes of existence due to these bad mental factors. To say the least, even dogs and pigs, etc., of the Four Lower Worlds in the course of the round of rebirths may become Great *Brahmās*. Sometimes they are reborn in the higher *Brahmā* planes, such as *Ābhassara, Subhakiṇha, Vehapphala* and Formless Spheres. Although they have opportunity to be reborn in these higher *Brahmā* planes, when their span of life comes to an end or when their merit is exhausted they have to be reborn in the Four Lower Worlds. This is the way of the universe.

Vibhaṅga says[7]—

"Ukkhittā puññatejena,
kāmarūpagatiṃ gatā;
Bhavaggatampi sampattā,
puna gacchanti duggatiṃ."

Conditioned by their wholesome volitional actions beings are reborn in Sensuous Sphere, Form Sphere and even in *Neva-sañña-nāsaññāyatana* (Sphere of Neither-Perception Nor-Non-perception) in the Fine-material spheres. Even then, when their span of life expires or when their merit is exhausted they are reborn in the Woeful course of existence.

As these Wrong Views, evil mental factors and evil *kammas* accompany the life-continua of beings, although they become Great *Brahmās* they are *puthujjanas* (worldlings); they are the inhabitants of the mundane sphere. Just as stones and spears thrown up into the sky fall down to the ground by the force of gravity, beings are liable to be reborn in the four Lower Worlds. As their life-continua are fully laden with hellish mental factors they are "beings bound for (impermanent) Hades"; as the wicked mental factors accompany their life-continua, they are evil-minded beings destined to do evil deeds; as they exist in the sphere where evil *kammas* abound, they are the inhabitants of that sphere; as they exist in the sphere where most beings have no "Eyes of Wisdom", they are the inhabitants of that sphere.

Which are *kaṇha-bhūmi* (Plane where evil *kammas* abound) and *andha-bāla-bhūmi* (Plane where beings being blinded by folly have no "Eye of Wisdom")? The above-mentioned *pāpa-diṭṭhi* (Wrong Views), *pāpa-dhamma* (Wickedness; evil habit) and *pāpa-kamma* (Unwholesome deeds) manifest in these two planes (or spheres): *kaṇha-bhūmi* and *andha-bāla-bhūmi*. The next question is—Why do even Great *Brahmās* exist in these two planes? Because they profess the Eternity-belief or Personality-belief—"I am, I am".

(b) Force of *attā-diṭṭhi*

The root-cause of all Wrong Views, evil mental factors and evil *kammas* is *attā-diṭṭhi.* So long as these *pāpa-diṭṭhi* exist in the life-continuum of a being,

7 *Vibhaṅga* has been translated as "Distinctions", "Classifications", "Distribution". The late Venerable Ñyānatiloka Mahāthera in his "Guide through the *Abhidhamma-Piṭaka"* says: "By reason of its first three treatises, *Vibhaṅga*, in a certain measure, is supplementary to *Dhammasaṅgaṇi* and, at the same time, a foundation to the *Dhātu-Kathā* (two other books of the *Abhidhamma-Piṭaka*). Those three treatises are entirely devoted to an exhaustive investigation of three categories of the highest importance or a real understanding of Buddhist Philosophy".

pāpa-diṭṭhi, *pāpa-dhamma* and *pāpa-kamma* will exist there also. So long as these *pāpa-diṭṭhi,* etc., accompany his life-continuum, he will be termed as "One bound for Hell", "Evil-doer", "Inhabitant of *kaṇha*-plane" and "Inhabitant of *andhabāla*-plane". Once this *attā-diṭṭhi* ceases, all these three will be extinguished along with all kinds of evils.

Those beings who cannot eradicate *attā-diṭṭhi* will become heirs of *pāpa-diṭṭhi*. In what manner? Because a being who professes *attā-diṭṭhi* (Personality-belief) cannot get rid of these untold and uncountable *pāpa-diṭṭhi*, etc., which he has been holding for many world-cycles and existences in the round of rebirths.

Although beings whose life-continua are accompanied by *attā-diṭṭhi* are reborn in the Sphere of Neither-Perception Nor Non-perception, these *pāpa-diṭṭhi,* etc., will give them appropriate resultant effects and undoubtedly drag them to the lower worlds.

So long as beings cannot dispel this *attā-diṭṭhi*, they will have to become the victims of these *pāpa-diṭṭhis,* etc., in their future existences.

And in whichever future existence they may arise, they will profess all kinds of Wrong Views that may arise, perform all sorts of "Evil Conduct" they may have opportunity to do, and commit such weighty *kammas* as matricide, etc.

In the present life also, those who profess *attā-diṭṭhi* will generally have a tendency to profess Wrong Views, entertaining evil mental factors and do evil deeds.

(c) How *Issaranimmāna* View arises due to *attā*

It is true that *Issaranimmāna* View comes into existence on account of this *attā-diṭṭhi.* On account of this *attā-diṭṭhi,* the Great *Brahmā* who does not know whence he came from and when he will fall from that *Brahmā* plane thinks himself to be permanent, immutable, eternal, not subject to change and will remain as something eternal. He thinks to himself, "I am *Brahmā*, the Great *Brahmā*, the Conqueror, the One who cannot be conquered by others, surely All-Seeing, All powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and all that are to be." Occasionally he makes his appearance in the planes of the *Brahmās* who have shorter spans of life and says, "I am permanent; I am Almighty; I create you all".

When those *Brahmās* hear him say those words, they believe in him and thus become the holders of this View. Not to say of those beings who are reborn in the planes of *Devas* and the world of men.

(Those who maintain this *Issaranimmāna* View regard him as their Creator God. Conditioned on the words spoken by that Great *Brahmā*, this View came into existence in this world).

(d) No real happiness due to *attā*

So long as one is not able to get rid of *attā-diṭṭhi*, although he may become a Great *Brahmā* who declares himself to be a Creator God, he will not be able to get out of the entanglement of *pāpa-diṭṭhi,* etc., that had already arisen in his life-continuum in the past existence, that arise in the present existence and also that will exist in his future births; and he will surely be reborn in the Lower Worlds in his future births.

They are thus the mere inhabitants of *kaṇha*-plane, just as fishes and turtles inhabit the great ocean. As they do not possess "Eyes of Wisdom", they are the inhabitants of *andhabāla* plane.

Those beings who are reborn at present in the lower worlds due to their past unwholesome *kammas*, anyone amongst them, may, in a future existence, become a Great *Brahmā* who declares himself as Almighty God, when his past wholesome *kammas* ripen. Thus it should be borne in mind that, if *attā-diṭṭhi* lies latent in the life-continua of beings, they will not be able to find happiness while wandering in the Round of Rebirths, and will not be able to find an escape from the *saṃsāra* (Round of Rebirths).

14. Benefits Derived from the Total Destruction of *Attā-Diṭṭhi*

(a) No more rebirth in Hell

When the beings are able to eradicate *attā-diṭṭhi* which is the root-cause of *pāpa-diṭṭhi,* etc., these mental phenomena which had accompanied their life-continua in the past, accompany in the present, and would accompany the life-continua of the beings in future existences, will be totally destroyed.

They then become the heirs of the wholesome

volitional actions done by them in the past existence, which are being done in the present existence, and would be done by them in the future existence. Once the beings have expelled *attā-diṭṭhi*, all Wrong Views, evil mental factors and evil *kammas* which would lead them to the Lower Worlds will disappear along with *attā-diṭṭhi*. They will no more be reborn in the lower worlds, and will be out of the grip of the lower worlds in their future existences. As they will be doing no more evil actions, they will forever be free from all evil.

(b) Attainment of *Nibbāna*

The Full Extinction of Defilements including *pāpa-diṭṭhi,* etc., and the total extinction of Evil *kammas* with the groups of existence still remaining is called *Sa-upādisesa-nibbāna* or the Supramundane Sphere or the Sphere of the Holy Ones.

(c) No more death

Sa-upādisesa-nibbāna—the state of the Extinction of Defilements such as *pāpa-diṭṭhi* etc., with the groups of existence still remaining, never gets spoiled, destroyed or deteriorates in the world-cycles to come. This state is permanent and eternal; it never changes; it never decays; it does not dissolve; and it does not disappear. This state has no "dissolving moment", and so it is called *Amata.*

(d) Unoriginatedness

Those who have attained such state of Extinction of the Defilements and the root-cause—*attā-diṭṭhi*, will find that this state of Extinction is never destroyed in the future. *Pāpa-diṭṭhi,* etc., cannot arise in their minds again. The state of their total abstinence from doing Evil that would lead them to the Lower Worlds will never be destroyed, nor will it decay. They will no more be reborn.

This state of the Extinction of Defilements being *Amata-dhātu* (the state where there is no more death or rebirth), is called *Asaṅkhata-dhātu* (the Uncreated, the Unoriginated, *Nibbāna*).

(e) Planes in which *Sotāpannas* are to arise

Since the time *attā-diṭṭhi* is extinguished in the minds of those people who have attained *Sa-upādisesa-nibbāna*, they have passed the stage of *puthujjanas* (worldlings) and are no more within the sphere of worldlings. They begin to exist in the plane of Holy Ones and become the inhabitants of that plane. As they have passed the mundane stage, they are in the Supramundane sphere and become the inhabitants of that sphere.

These people who have eradicated *attā-diṭṭhi* will pass amongst heavenly and human beings only at most seven times more through the Round of Rebirths and finally attain *Nibbāna.* (Note—This refers to *Sotāpanna*s)

However, there is no number-limit for some of these people who are reborn or who are to pass amongst the *Brahmās*, because they have become *uddhagāmi-puggala* (beings who will pass through higher stages.)

They may pass amongst the *Brahmās* for hundreds, thousands and hundreds of thousands of existences and world-cycles; but they will never be reborn in the Lower Worlds, nor will they pass amongst *Devas* and men.

Conditioned by their past and present wholesome *kammas*, these Holy Ones will fare-on in the Happy Course of Existence. In the future also they will only perform wholesome volitional actions and never dream of performing unwholesome volitional actions. *Attā-diṭṭhi*, which is the root-cause of *pāpa-diṭṭhi, pāpa-dhamma* and *pāpa-kamma* have been totally extinguished by them.

These people who have dispelled *attā-diṭṭhi* become the heirs of their present *kammas*. They possess wholesome *kammas* which will lead them to the Happy Course of Existence and are bound for that Course only. As they are endowed with exalted *Dhammas*, they become exalted Ones. As they exist in the sphere where wholesome and pure *kammas* abound, they become inhabitants of that sphere. As they possess the "Eye of Wisdom" by means of which they can realise the Four Noble Truths, they are Noble Ones. In whichever existence they may wander in the future, they will be endowed with *ariyapaññā* (Wisdom pertaining to the Holy Ones), they are *ariyas* (Noble Ones). As they pass the stage of those *puthujjanas* who are not able to dispel *attā-diṭṭhi*, they become *ariyas*, the "inhabitants of the Supramundane sphere."

During the lifetime of the Omniscient Buddha, in Sāvatthi, Banārasa, Vesālī, Rājagaha, there were many householders who, after having dispelled *attā-diṭṭhi* became *Sotāpannas.*

It is said that Sanaṅkumāra, King of *Brahmās*,

once revealed that there had been a countless number of Holy Ones.

Those people who became *Sotāpannas* during the lifetime of the Buddha are now conspicuously existing in the six *Deva* planes.

These *Sotāpannas*, being *uddhaṃsota-puggala* (persons who are going upwards in the stream of life) will never be reborn in a Lower plane.

In the ten thousand universes within the *Jāti-khetta* (Realm of Rebirth), there are decillions and decillions, an incalculable number, of *Cātumahārājika Devas* who are *Sotāpannas*. There is also an incalculable number of *Sotāpannas* in each of the five other planes of *Devas* and in the *Brahmā* planes, such as *Brahmaparisajjā* plane. These *Sotāpannas* being *uddhagāmi-puggala* (persons who are going upwards in the stream of life) will never be reborn in a Lower plane.

Part Three

How *Attā* Makes One Vicious

Beings who are accompanied by soul-belief, having inclinations to perform evil actions, have to wander through the ceaseless round of rebirths. The moment they are able to extinguish soul-belief, that moment are they established in purity and nobility and they will wander peacefully in the round of rebirths free from all dangers.

One may question, "Why is soul-belief the root-cause of evil views, evil thoughts and evil deeds and why is destruction of this belief the origin of the cessation of these?"

It may be answered in this way; for example, a certain king has a great attachment to his kingship, pomp and grandeur. To preserve his kingly status and glory, he will have to exercise all evil thoughts and evil deeds in his power. Even a king, if he has a great attachment to his kingly power and glory has to protect himself by entertaining all kinds of evil thoughts and performing all kinds of evil actions.

Some time later that king sees shortcomings and blemishes in his kingly duties and glory. From that time, his attachment to his kingship diminishes, and he has a great desire to abdicate his throne and become a *samaṇa*. Then he has a mind to keep aloof from all evil actions that are necessary for the preservation and protection of his kingly power and glory, and henceforth will refrain from performing evil actions.

Still some time later, he will go forth from the house-hold life into that of a *samaṇa*. Although he becomes a *samaṇa*, he delusively considers his mind and body—the five constituent groups of existence—as his soul, which is full of essence or substance and which belongs to him. Thus he delusively considers the five constituent groups of existence as his soul and clings to it. So long as he is attached to this soul-belief and is not able to put it away, he will undoubtedly have to preserve his soul by entertaining evil thoughts and performing evil actions as occasion arises.

Some time during his life as a *samaṇa,* he realises the blemishes and miseries in the five constituent groups of existence, he, having rightly viewed through Insight-wisdom that there is no essence or substance in the five contituent groups of existence—that there is no soul—will have no soul-attachment. From that moment he will not entertain any evil thought or commit any evil action , considered as his soul and will preserve himself only by acts of virtue.

He will never deviate from the path of virtue to protect himself. As a matter of fact he will sacrifice himself dauntlessly to preserve the principles of virtue. From the above analogy it should be understood that soul-belief is the root cause of all evil and that destruction of this beleif is the origin of the cessation of evil.

Attā and *Anatta*

Attā means "Self, Ego, Personality, Soul-essence" *Anatta* means "Non-Ego, Not-Self, Absence of Soul-essence". The word *anattā* is used to convey the following three interpretations:

(1) *Asārakaṭṭhena-anatta.*—On account of being without essence or substance it is called *anatta.*

(2) *Asāmikaṭṭhena-anatta.*—On account of not having any owner or over-lord it is called *anatta.*

(3) *Avasavattanaṭṭhena-anatta.*—On account of its not yielding to another's will it is called *anatta.*

Asārakaṭṭhena-Anatta: the Five Constituent Groups of Existence Delusively Taken as *Attā*

Of the three interpretations as shown in the Text, I shall first expound the phrase *"Asārakatṭṭhena-anatta"*.

Attā in the ordinary sense means essence or substance. Those beings who are not able to discern the momentary arisings and dissolutions of the physical and mental phenomena of the five constituent groups of existence and thus are not able to realise the characteristic of *anicca* (Impermanence), maintain—"The Corporeality-group is the essence and therefore *attā* of beings; the Sensation-group is the essence and therefore *attā* of beings; the Perception-group is the essence and therefore *attā* of beings; the Formation-group is the essence and therefore *attā* of beings; and the Consciousness-group is the essence and therefore *attā* of beings." This kind of view is known as soul-belief.

Example of a bowl.

I shall explain the above with an example. There are such things as wooden bowl, earthen bowl, iron bowl, brass bowl, silver bowl and gold bowl. A bowl made of wood has wood as its substance and is called a wooden bowl; a bowl made of earth has earth as its substance and is called an earthen bowl; a bowl made of iron has iron as its substance and is called an iron bowl; a bowl made of silver has silver as its substance and is called a silver bowl; and a bowl made of gold has gold as its substance and is called a gold bowl.

Here, the word "bowl" is merely the name by which is indicated a certain pictorial idea (*saṇṭhāna-paññatti*); and this conventional term of "bowl" possesses no essence or substance as an ultimate thing. Only the conventional terms of "wood", "earth", "gold", etc., possess essence or substance (at least for this purpose). By simply hearing the sound "bowl", one is able to understand the pictorial idea of a bowl and not its essence or substance. Only when one hears the conventional terms of "wood", "gold", etc., is one able to know the essence or substance of that bowl.

A question may be asked, "Why is 'wood', 'earth' or 'gold' the essence or substance of the bowl?"

I shall explain it clearly. In calling a thing "wooden", "wood" is the essence or substance of the pictorial idea of the bowl, and is therefore its *attā.* Without the substance of wood, the conventional term of "bowl"cannot exist. Only a piece of wood that is made in the form of a bowl is called a wooden bowl. This wooden bowl will last as long as the wood is durable, and it will be valuable according to the class of wood. If it is a bowl made of teak wood, it will be valuable according to the price of teak; if it be made of aloes wood, it will be valuable according to the price of that wood; if it be made of sandalwood, it will be valuable according to the value of sandalwood. As regards the utility too, a teak bowl will be used where it is fit to be used; and so too a bowl made of aloes wood or sandalwood. As regards the worthiness too, the teak bowl and the sandalwood bowl will be worthy according to their standards. Thus when we say "the wooden bowl", the wood is the essence or substance of the bowl. The same principle follows in the cases of earthen bowl, gold bowl, etc.

Analogy

Similarly a being is composed of the corporeality-group and has this group as his essence or substance. What has this group as its essence or substance, is called a being.

A being is composed of the perception-group and has this group as his essence or substance. What has this group as its essence or substance, is called a being.

A being is composed of the mental-formation-group and has this group as his essence or substance. What has this group as its essence or substance, is called a being.

A being is composed of the consciousness-group and has this group as his essence or substance. What has this group as its essence or substance, is called a being.

In brief, every being is composed of the five constituent groups of existence and has them as his essence or substance.

In this analogy, a bowl resembles a being and the substance of a bowl resembles the five constituent groups of existence which form the essence or substance of a being.

How *attā-diṭṭhi* is formed.

Some maintain the following view—"So long as the five constituent groups of existence last, do not decay or dissolve, beings last, do not decay nor dissolve. They live up to 100 or 1000 years without decay, death and dissolution, and for such periods of time the five constituent groups of existence which are their essence or substance do not decay nor dissolve." This view is soul-belief.

Some people understand that the essence or substance of the wooden bowl is wood; but they cannot penetrate the truth and discern that this piece of wood comprises an immense number of *aṭṭhakalāpa-rūpa*.[8] So they can only superficially understand that the essence or substance of the wooden bowl is wood.

Some people penetrate the truth and realise that the essence or substance of the wood is but a collection of corporeal groups and that these are also causally-conditioned arising-and-vanishing physical phenomena.

They realise in the following manner—The state of extension is conspicuous in a piece of wood which assumes the shape of a bowl and these elements of extension are undoubtedly the ultimate truth of *pathavī-dhātu* (the element of extension), and not "wood" at all. In the same way, the state of cohesion found conspicuously in that form or shape is the characteristic of *āpo-dhātu* (the element of cohesion); the state of heat or cold found in that shape is the characteristic of *tejo-dhātu* (the element of kinetic energy); and the state of support or motion found in that shape is the characteristic of *vāyo-dhātu* (the element of motion). These four elements are known as the four great primaries or the four great essentials (*Mahābhūta*).

In like manner, the colour of that piece of wood is *vaṇṇa* (the element of colour); the smell is called *gandha* (the element of smell); the taste is called *rasa* (the element of taste); and the nutriment is called *ojā* (the element of nutriment). Thus some wise people penetrate the truth and realise it.

When they have so penetrated the truth, they realise—"Only physical phenomena roll on and no wood exists; and if there be no wood, how can there be the wooden bowl in the ultimate sense?"

When the piece of wood which we conventionally call "bowl" is affected by cold or warm wind, or struck by a stick, or pierced by a spear, or thrown upward and downward, the physical phenomena contained in that wood will change, yielding place to newer ones, and having arisen will also disappear then and there. Some of the phenomena decay, some dissolve and some arise again by conditions, some increase, some decrease and some remain normal.

When they have realised in this manner, they clearly understand that there is no wood apart from these physical elements. Now, when the wood itself does not exist in the ultimate sense, how can the wood possess the essence or substance of the bowl? How can momentarily arising-and-passing-away corporeal groups become the essence or substance of the wood? Thus they penetrate to the truth.

Here, the conventional term of "bowl" resembles the conventional term of "being". The corporeal groups cntained in the wood resemble the five constituent groups of existence. This is the analogy.

As regards the Mentality-group, it has no form. When an object contacts any part of the body, then consciousness arises and disappears immediately. The *bhavaṅgasotā,* "the stream of subconsciousness," incessantly arises and vanishes in the heart. The stream of subconsciousness can be broken only when a new object comes into contact with it.

Pictorial Ideas and Concept of Continuity

The shapes of parts of the body, such as face, hands, legs, breast, abdomen, thighs and back are called *saṇṭhāna* (pictorial ideas).

Mentality-group has no form but only *santati-paññatti* (concept of continuity).

The continuity of "seeing" is *dassanasantati.*

The continuity of "hearing" is called *savanasantati.*

The continuity of "smelling" is called *ghāyana-santati.*

8 *Aṭṭhakalāpa-rūpa* means "pure eightfold group" consisting of (1) the elements of extension, (2) the element of liquidity or cohesion, (3) the element of kinetic energy, (4) the element of motion, (5) the element of colour, (6) the element of smell, (7) the element of taste, (8) the element of nutriment.

The continuity of "tasting" is called *sāyanasantati.*

The continuity of "thinking" is called *cintanasantati* and so on.

How Pictorial Ideas and Concepts of Continuity are regarded as *Attā*

Some people understand only the various kinds of shapes or forms and various kinds of continuity; but they do not penetratingly discern the physical and mental phenomena which are the essence or substance of these concepts of shape and continuity. Also they are not able to realise the momentary decay and death of these physical and mental phenomena. They consider these concepts of shape and continuity as the essence or substance of beings and delusively take them as the *attā* of beings.

When through Insight-wisdom, people penetratingly understand the real nature of *Pathavī* (elements of extension), the phenomena of Eye-consciousness, etc., and realise that these five constituent groups of existence are subject to momentary decay, death and rebirth, it will dawn upon them that these five constituent groups of existence have no essence or substance and that they are very far from being the essence or substance of beings.

I shall clarify the matter. People think that beings live for a day, a month, a year, a hundred years or a thousand years, and that during those periods there is no such thing as momentary decay, death and rebirth.

In fact, the physical and mental phenomena contained in the five constituent groups of existence which people take as the essence or substance, arise and dissolve more than one hundred thousand crores[9] of times during a wink of the eyelids or the period occupied by a flash of lightning.

If it be alleged that the Corporeality-group has *attā* (essence or substance), the Sensation-group has *attā* (essence or substance), the Perception-group has *attā* (essence or substance), the Mental-Formation-group has *attā* (essence or substance), the Consciousness-group has *attā* (essence or substance), it will mean that beings decay, die and are reborn through conditions every moment. Why? Because the essence or substance of beings are the groups of existence which are subject to momentary decay, death and rebirth.

In reality, just as it is not appropriate to rely on the rapidly arising-and-vanishing flashes of lightning and use them as things of substance, it is also not appropriate to rely on the momentarily arising-and-vanishing physical and mental phenomena as things of substance and to regard them as the essence or substance of oneself. So the five constituent groups of existence are purely *anatta* (without essence or substance).

Asāmikaṭṭhena-Anatta

The meaning of the phrase "*Asāmikaṭṭhena-anatta",* is as follows—

As these flashes of lightning which do not last for more than a moment do not possess any essence, there cannot be any lord over them, nor can they be one's own. Just as one cannot say that flashes of lightning are owned by him and so they are his, one should not say that the physical and mental phenomena comprising the five constituent groups of existence belong to him and are his own, or that one is the overlord of these phenomena.

So according to the phrase, "*Asāmikaṭṭhena-anatta",* the five constituent groups of existence are *anatta.*

Avasavattanaṭṭhena-Anatta

I shall expound the phrase "*Avasavattanaṭṭhena-anatta"*.

As these flashes of lightning do not last long and do not possess essence, they will not yield to one's wishes. Just as it is not proper for one to say that these flashes of lightning will listen to one's words and that one has control over them, the physical and mental phenomena contained in the five constituent groups of existence being impermanent, will not yield to the wishes of any one. So it is not proper for one to delusively consider that the five constituent groups of existence will obey one's orders or that one has sway over them.

The arising of these flashes of lightning is due to the relevant causes and conditions, and has nothing to do with the desire of any "person", so these flashes

9 One Crore = Ten millions

of lightning do not yield to the wishes of anyone. The arising of the five constituent groups of existence is due to the causes and conditions which bring them about and has nothing to do with the desire of anyone, so these five constituent groups of existence do not yield to the wishes of anybody. Just as it is not fit to think that these flashes of lightning will yield to one's wishes, so it is not fit for one to think that the five constituent groups of existence yield to one's wishes and to regard them as one's essence or substance.

So according to the phrase "*Avasavattanaṭṭhena-anatta",* the five constituent groups of existence are *anatta* in the sense that they do not yield to the wishes of anyone.

Brief Exposition of *Attaniya*

"Attassa idaṃ attaniyaṃ"

Attaniyaṃ means "the property of *attā*".

"Attanā sambandhanti attaniyaṃ"

Attaniyaṃ means "objects connected with *attā*."

Attaniya Objects

According to the above interpretation, all animate and inanimate objects connected with *attā* are called *attaniya*. But these objects become *attaniya* only when one is attached to and takes delight in them through Craving and accepts them as "My own", "These are mine".

When through Insight-wisdom people are able to discard these animate and inanimate objects freely as they are not attached to and take no delight in them, these objects cease to be *attaniya*.

One is not attached to these objects which naturally have nothing to do with *attā* and are quite apart from it; so they are not *attaniya.*

People are generally concerned with what they consider to be as themselves or their own on account of the concept of *attaniya*; and their bodily, verbal and mental acts are based on and are conditioned by that concern. So the root of all vice for the foolish concern is "Self" and "One's own". People mistake what is not *attaniya* to be *attaniya* as they have these hallucinations, namely, that what are not their children are their children, that what is not their son is their son, that what is not their daughter is their daughter, and that what is not their gold, silver or other property is their gold, silver or other property.

Delusion of *Attaniya* Due to *Vipallāsa* (Hallucination)

In the ultimate sense there does not exist one's own *attā,* and that being the case, how then can there be any *attaniya?*

So the *Dhammapada* says—

"Puttā matthi dhanammatthi,"
iti bālo vihaññati;
attā hi attano natthi,
kuto puttā kuto dhanaṃ.

—*Dhammapada,* Verse 62, *Bāla-Vagga*

"Sons have I, wealth have I"
Thus a fool worries himself.
Verily, one's self does not exist.
Whence sons? Whence wealth?

Owing to the misconception of *attaniya*, fools are tired and fatigued like a deer which follows a mirage thinking it to be a pool of water; in fact, one's self does not exist. How then can there be one's sons and how can there be one's wealth?

People do not perform bodily, verbal and mental acts, which are conditioned by Craving, on account of things which they do not regard as themselves or their own and they accordingly do not feel any concern. There is no likelihood of their committing any vice or sin on account of such things. This is quite clear from what we see and experience in this world.

Only those people who entertain soul-belief have *attaniya*. Those who have no soul-belief really have no *attaniya*. As regards these, let alone external things, they have no delusive perception of *attaniya* even in respect of the parts of their bodies such as eyes, ears, nose, tongue, body and mind and they don't have misconception of *attaniya* in respect of visible object, sound, etc.

As regards those people who have already eradicated soul-belief, although they procure wealth and maintain their family, they do so not due to *attaniya-saññā* (Perception of *attaniya*), but due to residual Craving.

Inhabitants of *Ariyabhūmi* (the Plane of Noble and Sanctified Beings)

Those people who have totally extinguished soul-belief will never dream of performing hell-leading deeds on account of their craving for their own persons or external objects, nor will they dream of performing such vile actions as would cause them to arise in the woeful course of existence.

They will attain *Sa-upādisesa Nibbāna* (*Nibbāna* with the constituent groups of existence still remaining), after passing through the planes of men, *devas* and *Brahmās* for many world-cycles.

They will not fall back to the level of common men. In reality, they are beings who are bound to attain higher and higher stages of sanctity.

(Note—This refers to *Sotāpannas*.)

When they desire to attain the knowledge of the "Once-Returner", they will strive and attain *Sakadāgāmi-magga* (the Holy Path of "Once-Returner") and will reach the second stage of sanctity.

Established in that stage they will pass through *Brahma*-planes for many world-cycles, enjoying themselves as great *Brahmās*.

When they desire to attain *Anāgāmi-magga* (Holy Path of "Non-Returner"), they will strive and attain that Holy Path and reach the third stage of sanctity.

Established in that stage, they will pass through the *Brahma*-planes for many world-cycles, enjoying themselves as great *Brahmās*.

When they feel that there is nothing to be contented with or attached to even in being great *Brahmās* (when they detest being great *Brahmās* like sputum), they will strive and attain *arahatta-magga*, the fourth and final stage of sanctity and become *Arahats*. There they need not strive further because they have become *khiṇāsava-dakkhiṇeyya-arahanta* (*Arahats* who have extinguished all defilements and are worthy of all alms and offerings).

They will remain as *Arahats* in the fourth stage of sanctity for many world-cycles; on death they will discard the five constituent groups of existence and attain *anupādisesa Nibbāna.*

In this connection, the *asaṅkhata-nibbāna* (*Nibbāna*—the beyond of all becoming and conditionality) is called *sa-upādisesa Nibbāna.*

The reason why it is called *sa-upādisesa Nibbāna* is that it is attained while the constituent groups of men, *devas* and *Brahmās* still remain.

"*Nibbāna* without the constituent groups of existence remaining" or the "no-more-continuing of this physico-mental process of existence" is called *anupādisesa Nibbāna.*

These two are not different in principle and both are *asaṅkhata* (the Uncreated, the Unoriginated) and *amata* (deathless). *Animitta-dhamma* which has no beginning nor end, is of one kind only and not two.

Five Kinds of *Sammā-Diṭṭhi*

During the present time also, those virtuous people who desire to reach the supramundane sphere should strive to establish themselves in the following five kinds of *Sammā-diṭṭhi.*

(1) *Kammassakatā-sammādiṭṭhi* (Right View that beings are the owners of their own *kamma*).

(2) *Nāmarūpa-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the characteristics of the physical and mental phenomena of existence).

(3) *Hetu-paccaya-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena of existence).

(4) *Vipassanā-ñāṇa-sammādiṭṭhi* (Right View arising from perception with Insight-wisdom).

(5) *Lokuttarā-magga-phala-sammādiṭṭhi* (Right View arising from the attainment of Holy Paths and Fruitions thereof).

Of these, *Lokuttara-sammādiṭṭhi* is subdivided into the following:

(1) *Sotāpatti-magga-phala-sammādiṭṭhi* (Right View arising from the Path of Stream Winner and the Fruition thereof).

(2) *Sakadāgāmi-magga-phala-sammādiṭṭhi* (Right View arising from the Path of "Once-Returner" and the Fruition thereof).

(3) *Anāgāmi-magga-phala-sammādiṭṭhi* (Right View arising from the Path of "Non-Returner" and the Fruition thereof).

(4) *Arahatta-magga-phala-sammādiṭṭhi* (Right View arising from the Path of *Arahatta* and the Fruition thereof).

In the Buddha's *Sāsana,* the above four are consolidated into one. So there are five kinds of *sammādiṭṭhi* only.

Ever-existing *kammassakatā-sammādiṭṭhi*

The *kammassakatā-sammādiṭṭhi* has already been expounded. It exists in innumerable universes and world-cycles even though an Omniscient Buddha does not arise.

Owing to the conspicuous existence of this *kammassakatā-sammādiṭṭhi* in the world, the Happy Planes of Existence, namely, the worlds of men, *devas* and *brahmās* exist.

Chief-disciples-to-be, *Pacceka*-Buddhas[10] to-be and Omniscient Buddhas-to-be also exist on account of this *kammassakatā-sammādiṭṭhi.*

Those who have wisdom arising from this *kammassakatā-sammādiṭṭhi* are free from all kinds of Wrong Views.

It is the "Great Eye" of the mundane sphere.

However, the soul-belief of those who merely have this *sammādiṭṭhi* remains intact and unaffected.

(Note—*Attā-diṭṭhi* (Wrong View of Self, Ego, Personality), *Sakkāya-diṭṭhi* (Personality belief), *Attānudiṭṭhi* (Wrong View following Personality-belief) and *Attavādupādāna* (Attachment to the Ego-belief) are the same Dhamma with different names.)

This soul-belief is again subdivided into four kinds:

(1) *Ati-oḷārika-attādiṭṭhi* (Very coarse soul-belief),
(2) *Oḷārika-attādiṭṭhi* (Coarse soul-belief),
(3) *Sukhuma-attādiṭṭhi* (Subtle soul-belief), and
(4) *Ati-sukhuma-attādiṭṭhi* (Very subtle soul-belief).

These four degrees of soul-belief should be eradicated by means of *nāmarūpa-pariggaha-sammādiṭṭhi, hetu-paccaya-sammādiṭṭhi, vipassanā-ñāṇa-sammādiṭṭhi* and *lokuttara-maggaphala-sammādiṭṭhi* respectively.

Of these *sammādiṭṭhis,* Right View arising from full comprehension of respective characteristics of the physical and mental phenomena of existence is called *nāmarūpa-pariggaha-sammādiṭṭhi*. Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena, or the Dependent Origination of these phenomena is called *hetu-paccaya-pariggaha-sammādiṭṭhi.* Right View arising from meditation on Impermanency (*anicca*), Suffering (*dukkha*) and Impersonality (*anatta*) is called *vipassanā-ñāṇa-dassana-sammādiṭṭhi.* Knowledge arising from the attainment of the Holy Paths and the Fruitions thereof is called *lokuttara-maggaphala-sammādiṭṭhi.*

These four *sammādiṭṭhis* can be attained only during the Buddha's *Sāsana*. They cannot be attained at any other time.

Ati-oḷārika-attā-diṭṭhi and *diṭṭhi-visuddhiñāṇa*

(Very coarse *attā-diṭṭhi* versus Wisdom arising from clearness of view)

Some beings maintain that the five constituent groups of existence are *attā* or (Life, Individual, Soul, or Personality). Some maintain that apart from the five constituent groups of existence there is a soul which has sway over them. All those kinds of delusions are known as *ati-oḷārika-attā-diṭṭhi.*

Those who have the *nāmarūpa-pariggaha-sammādiṭṭhi* are able to get rid of this false view.

(Note—*Nāmarūpa-pariggha-ñāṇa* (Wisdom arising from full comprehension of the characteristics of the physical and mental phenomena), *nāmarūpa-vavatthāna-ñāṇa* (Wisdom in determining the physical and mental phenomena) and *diṭṭhi-visuddhi* (Wisdom arising from clearness of view) are the same. They are mere synonyms of *nāmarūpa-pariggaha-sammādiṭṭhi.*

With reference to this *Sammādiṭṭhi,* it has been stated in *Paramattha-saṅkhepa*—"The self-belief will be dispelled and clearness of view will arise if one can determine Name and Form (*nāma-rūpa*) with reference to their respective nature, function, essence, tendency (or propensity) and basis.

10 *Paccekabuddha*: Individual or Silent Buddha, is called an *Arahat* who has realised *Nibbāna* without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world.

Oḷārika-attā-diṭṭhi and *paccaya-pariggaha-ñāṇa*

(Coarse *attā-diṭṭhi* and Wisdom arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence).

Some people delusively maintain that there is a "doer of the deeds" and also "one who takes the consequences". These delusions of *kāraka-diṭṭhi* (Wrong View that there is a doer of deeds) and *vedaka-diṭṭhi* (there is a sufferer of consequences) are called coarse *oḷārika-attā-diṭṭhi.*

Those who have *paccaya-pariggaha-sammādiṭṭhi* can dispel *kārakadiṭṭhi* and *vedakadiṭṭhi*. They can also dispel *ahetukadiṭṭhi* maintained by those who hold the "View of the Uncausedness" of existence, and *visama-hetu-diṭṭhi* (mistaken view as to causes) held by those who believe that the Supreme Being is the Creator. They are also able to exterminate 8 kinds of Sceptical Doubt and 16 kinds of Intellectual or Ethical Doubt.

(Note—*Paccaya-pariggaha-ñāṇa* and *kaṅkhāvitaraṅa-visuddhi-ñāṇa*) Wisdom arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence and wisdom arising from purity due to all doubts having been dispelled are the same. They are mere synonyms of *paccaya-pariggaha-sammādiṭṭhi*).

The Venerable Ledi Sayadaw in his *Paramattha-saṅkhepa* (A short treatise on the Ultimate Truths) says—

"If one thoroughly understands the Dependent Origination of the physical and mental phenomena of existence, he will attain the knowledge relating to purity rising over all doubt dispelling 16 kinds of doubt, 8 kinds of sceptical doubt and various kinds of wrong views".

The two kinds of *sammā-diṭṭhi-nāmarūpa-pariggaha-sammādiṭṭhi* and *hetu-paccaya-sammādiṭṭhi* are able to root out the coarse *attā-diṭṭhi* which are actually or actively arising in beings. But they are not able to root out the subtle soul-beliefs that lie latent in beings, nor are they able to root out the tendency to sceptical doubt.

This proclivity—the subtle soul-belief is the root-cause or the seed of all Wrong Views.

Sukhuma attā-diṭṭhi and *Vipassanā-ñāṇa*

(Subtle soul-belief and Insight knowledge arising from practice of meditation).

When Insight-knowledge has been gained by contemplating on *anicca*, *dukkha* and *anatta,* the subtle soul-belief and sceptical doubts are extinguished, but the extremely subtle soul-belief and the latent sceptical doubts will remain intact.

Atisukhuma-attā-diṭṭhi and *magga-phalañāṇa*

(Extremely subtle soul-belief and the Wisdom arising from the attainment of the Holy Path and the Fruition thereof)

When the *sotāpatti-magga-phala-sammādiṭṭhi* (Insight-knowledge arising from the Path of Stream Winner and the Fruition thereof) which is the first of the four *Lokuttara-sammādiṭṭhi* arises, the extremely subtle *attā-diṭṭhi* and latent sceptical doubts are expelled.

When soul-belief and sceptical doubts are dispelled completely, the evil and mean deeds that would cause one to arise in the four lower worlds or in the woeful course of existence are also completely extinguished.

From that moment there will permanently and steadfastly arise in them the "Eye of Wisdom" by means of which they can penetratingly realise the Four Noble Truths; also the 37 "Things pertaining to Enlightenment" will also be permanently established in them. Although they may pass through the planes of men, *devas* and *Brahmās* in the round of rebirths, they will wander as good and virtuous people who have established themselves in Right View, Morality, Concentration and Wisdom, all of which will be permanent and will never be destroyed. They will always be good and virtuous people who belong to the higher stages, enjoying great wealth, glory and having numerous attendants. They will always be able to penetrate the Four Noble Truths.

(Note—This is the exposition of the benefits of the Buddha's *Sāsana* enjoyed by *Sotāpannas* (Stream Winners) who have attained the First Holy Path and the Fruition Thereof.)

Example of an iron bowl

I shall give an example. Suppose a certain person obtains a substantial iron bowl which is very rusty.

He will then strip off the outer rust by means of a chisel and will find the dark-coloured iron. Again for a second time he polishes the dark surface of the iron bowl with powdered rock and brick-dust, when he will find the original colour of the iron bowl. Thirdly, he polishes the remaining impurities on the surface of the iron bowl by means of very fine powdered rock so that the surface of the bowl becomes much brighter. The iron bowl will be free from the coarse impurities on the surface.

Although the iron bowl is devoid of the coarse impurities on the outer surface, the subtle and the extremely subtle impurities that lie latent in the inside of the bowl remain intact, or remain as they were; they do not disappear.

These subtle and extremely subtle impurities which lie latent in the interior of the bowl are the root-causes of the coarse impurities which may be formed on the outer surface of the bowl. Sometimes when the iron bowl is moistened with water and comes in contact with acid or saline water which are the causes of forming impurities, the subtle and extremely subtle impurities contained in the bowl will help the growth of coarse and very coarse impurities on the surface of the bowl, and the iron bowl will once more become completely dark-coloured.

The owner of the bowl which has been previously polished on the outer surface then soaks it in acid or chemical water many times, and places it in a crucible heated to a high temperature. Then the subtle impurities contained in the iron bowl are purified; but the extremely subtle impurities which lie latent in the iron bowl do not disappear and they remain as they were. The bowl is not devoid of all impurities. If it comes in contact with conditions to form new impurities, a new layer of impurities will form on the surface.

Finally the owner of that bowl which has been somewhat purified before, soaks it again in a very powerful acid or chemical water of a special recipe for seven days and nights, and bakes it again in a very great fire for seven days and seven nights. Then all the extremely subtle impurities contained in the iron bowl become absolutely removed. From that moment there is no opportunity for the impurities to form again in the iron bowl. The bowl now becomes a stainless bowl possessing an ever-brilliant lustre. It becomes a bowl which is magnificent and which is as brilliant as a moon or a sun.

The bowl on which rust has accumulated for such a long time resembles the common people who hold the soul-belief in the endless round of rebirths.

The iron bowl, the very thick coarse impurities of which have been stripped off by a chisel, resemble the common people who have eradicated the *pubbekata-hetu-diṭṭhi* (View that all sensations enjoyed by beings in the present existence are caused and conditioned by the volitional actions done by them in their past existences), *issaranimmāna-hetu-diṭṭhi* (View that all sensations in the present existence are created by a Supreme Being or God), and *ahetuka-diṭṭhi* (View of the "Uncausedness and Unconditionality' of existence) by means of *kammassakatā-sammādiṭṭhi* (Right View in holding that beings are the owners of their own *kamma*).

The iron bowl which has its outer surface polished by means of powdered rock and brick-dust, resembles the worldlings who have rooted out the very coarse soul-belief by means of *nāmarūpa-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the characteristics of the Physical and Mental phenomena of existence).

The iron bowl which is again highly polished by means of very fine powder or sand resembles a worldling or being who has dispelled the less coarse soul-belief by means of *hetu-paccaya-sammādiṭṭhi* (Right View arising from full comprehension of the root-cause and other causes of the Physical and Mental phenomena of existence).

The iron bowl in which the subtle impurities lie latent and are purified to a certain extent by treating with powerful acid and chemical water of a special recipe and heating to a high temperature in a crucible, resembles one who has eradicated soul-belief by means of *vipassanā-ñāṇa-dassana-sammādiṭṭhi* (Right View arising from perception with Insight-wisdom).

The bowl which has been transformed into a stainless bowl by treating it with very powerful acid and chemical water for seven days and seven nights and which has been baked in a very great fire for seven days and seven nights, thus absolutely driving out all impurities from the bowl, resembles a Holy One who belongs to the Supramundane sphere, and who has eradicated the extremely subtle soul-belief by means of *lokuttara-maggaphala-sammādiṭṭhi* (Right

View arising from the attainment of the Holy Paths and the Fruitions thereof).

Those virtuous people who desire to enjoy the benefits of the Buddha's *Sāsana* should strive their best to realise these five kinds of *sammādiṭṭhis.*

How to Acquire *nāmarūpa-pariggaha-ñāṇa*

Of the five kinds of Right Views, the method of acquiring *kammassakatā-sammādiṭṭhi* has been expounded clearly in a former chapter. Those who desire to strive for *nāmarūpa-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the characteristics of the physical and mental phenomena of existence) should very well note and contemplate a mental phenomenon, which is prominent amongst the psychic phenomena, which is also a principal phenomenon, and which is inseparably associated with all consciousness.

If one develops his mental faculties by concentrating on a fundamentally important mental factor, which is inseparably associated with all consciousness, the other mental phenomena will be covered by this contemplation, and they need not be separately contemplated.

This statement is true. In the *Nidānavagga* of the *Saṃyutta-Nikāya*, the Buddha declared that if one is able to fully comprehend *phassa-āhāra* (the condition of sense contact), he will realise the three kinds of sensation—agreeable, disagreeable, indifferent—and will achieve the Goal.

The Buddha also declared that if one fully comprehends *mano-sañcetanāhāra* (the condition of mental volition), he will realise the three kinds of Craving and achieve the Goal; and if one fully comprehends *viññāṇāhāra* (the condition of consciousness), he will realise Mind and Matter and will achieve the Goal.[11]

(The exposition of these three kinds of *āhāra* (causes) may be taken from the *Āhāra-Dīpanī* by the late Venerable Ledi Sayadaw.)

In the *Mahā-taṇhāsaṅkhaya-sutta*[12] also, the Buddha preached to Sakka, King of *Devas* that if one is able to comprehend *vedanā* (sensation), he is able to achieve the Goal.

(The exposition of *vedanā* may be taken from *Kammaṭṭhāna-Dīpanī* and *Anatta-Dīpanī* by the late Venerable Ledi Sayadaw.)

Besides, there are many other *Suttas* where the Buddha declared the method of contemplation based on just one mental phenomenon.

In the contemplation of physical phenomena too, if one contemplates the Great-Primaries which are conspicuous, the other physical phenomena also come within the scope of this contemplation.

(The Four Great Primaries have been dealt with in *Lakkhaṇa-Dīpanī, Vijjā-magga-Dīpanī. Somanassupekkhā-Dīpanī,* and *Bhāvanā-Dīpanī* by the late Venerable Ledi Sayadaw.)

In the chapter on *Diṭṭhi-visuddhi* in the *Visuddhi-magga-Aṭṭhakathā,* the process for full comprehension of the characteristics of physical and mental phenomena has been set out at great length and in great detail. But what has been set out there is only for those who are highly intelligent and who have specially grasped the *Abhidhamma.*

It is not for the beginner in the practice of meditation.

This statement is true. The Omniscient Buddha did not teach in the world of men this *Abhidhamma Piṭaka* wherein He fully dealt with such *dhammas* as wholesome volitional actions, the five constituent groups of existence etc. He taught this only to the *Devas* in the *Tāvatiṃsa Deva*-world.

In the world of men, the Omniscient Buddha declared only such physical and mental phenomena as will be suitable to these beings, and as will enable them to attain *lokuttara-sammādiṭṭhi-ñāṇa* by contemplating the same. He did not teach them all the physical and mental phenomena in full.

When one is prosecuting his studies in Buddhist literature, one should understand all the Teachings in the *Abhidhamma Piṭaka*. However when one is contemplating mental and physical phenomena for the purpose of acquiring *vipassanā-ñāṇadassana-sammādiṭṭhi* (Right View of *anicca*, *dukkha* and *anatta* through Insight-wisdom), it is not necessary for one to know all that is contained in the *Abhidhamma Piṭaka*. One should think out which *Suttanta*-method among the methods declared in the

11 *Saṃyutta-Nikāya, Nidāna-saṃyutta, Mahā-Vagga-Puttamanata-Sutta. Chaṭṭha Saṅgāyana* Edn. 322.

12 *Majjhima-Nikāya, Mūlapaṇṇāsa, Mahāyamaka-vagga, Mahātaṇhāsaṅkhya-sutta. Chaṭṭha Saṅgāyana* Edn. p. 323.

Majjhima-nikāya and *Saṃyutta-nikāya*, is best suited for one's purpose and should try and attain *nāmarūpa-pariggahañāṇa* by that method.

In doing so, he should first get instructions from a competent *kammaṭṭhāna* teacher who has already attained *nāmarūpa-pariggahañāṇa*. Otherwise, if he simply depends on his intellectual power and contemplates as he pleases, he may be able to achieve the desired goal only after a very long period, or may not be able to achieve that goal at all.

How To Acquire *paccaya-pariggaha-ñāṇa*

(Knowledge arising from full comprehension of the root cause and other causes of the Physical and Mental phenomena of existence).

In trying to attain *hetu-paccaya-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena of existence), one should contemplate the following in accordance with such texts as "*āhāra-samudayā rūpa-samudayo*", etc.

(1) Because of Nutriment, Material qualities arise;
(2) Because of Contact, Sensation arises;
(3) Because of Mind and Matter, Consciousness arises;
(4) Conditioned by the Eye-Base and the visible object, Eye-consciousness arises;
(5) Mental and physical phenomena arise according to the principle of Dependent Origination.

How To Attain Insight-Wisdom

In developing one's mental faculties to attain Insight-Wisdom, one should contemplate as follows—

(1) By the cessation of Nutriment, Material qualities cease;
(2) By the cessation of Contact, ceases Sensation;
(3) By the cessation of *Kamma* formations, ceases Consciousness;
(4) By the cessation of Consciousness, cease the Mental and Physical phenomena;
(5) By the cessation of the Mental and Physical phenomena, cease the 6 Bases;
(6) By the cessation of the six Bases, ceases Contact;
(7) By the cessation of Contact, ceases Sensation;
(8) By the cessation of Sensation, ceases Craving.

Thus whenever the causes cease, the consequences also cease.

According to the Declaration, "*Yadaniccaṃ, taṃ dukkhaṃ*", a *dhamma* is really *anicca* (Impermanent), is utterly devoid of *sukha* (pleasure), and in reality it is *dukkha* (Suffering) pure and simple.

According to the Declaration, "*Yaṃ dukkhaṃ tadanatta*", a *dhamma* which is Suffering pure and simple should not be relied on as *attā.* This *dhamma* which is Suffering pure and simple should not be relied on as a *dhamma* which can be swayed by one's will. So it really is *anatta.*

(The exposition of *Vipassanā-ñāṇadassana-sammādiṭṭhi* appears in many other books written by the Venerable Ledi Sayadaw.)

Here ends the exposition of the five kinds of *sammādiṭṭhi.*

✧

Here "The Manual of Right Views" comes to a close. It was originally written in *pāli* by the Venerable Ledi Sayadaw and the Burmese translation of it was carried out by Ledi Paṇḍita U Maung Gyi, M.A. at Thaton.

The *Niyāma Dīpanī* or
The Manual Of Law

The *Niyāma Dīpanī* or The Manual Of Law

by Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita
Translated from the Pāḷi by Beni M. Barua, D. Litt., M.A. Revised and edited by Mrs. C.A.F. Rhys Davids, D. Litt., M.A. with the residuum translated by Ven. U Nyana, Patamagyaw.

I
Of the Fivefold *Niyāma* (Law of Nature)[1]

Honour to the Exalted One, *Arahat* Buddha Supreme.
Honour to the Norm, honour to the Order.
Honour to the Teachers.
And may they e'er before me stand,
And commune with me as I go.

Him who became perfect by the Law of Nature, him who taught that Law, him the Refuge[2] thus honouring, I shall now expound that Law.

The expression "became perfect by the Law of Nature" means that this order includes laws of cosmic order, whereby the state of Buddhahood is completely brought to pass and achieved. These Laws bring about the attainment of *Bodhi*[3] by the great *Bodhisatta,* namely, the ten Perfections, each of three stages, the five great Renunciations, the Three-fold Duty, and, at the end of the days, the grappling, while on the *Bodhi*-seat, with the law of causality, and the perceiving, while in *Jhāna*-concentration with awareness of respiration, the genesis and evanescence of the five aggregates of individuality. By these things, the Buddhas win Buddhahood, hence such matters are called the things of the Law of Nature for Buddhas. Hereby we indicate that not by chance or accident do Buddhas become perfect.

"Who taught that Law" means that He taught this and that way of applying the law of nature (of cosmic order), taught the one cosmic order of the five series of that order.

The Fivefold *Niyāma* is as follows:

(1) *Utu-niyāma*—The Caloric Order.
(2) *Bīja-niyāma*—The Germinal Order.
(3) *Kamma-niyāma*—The Moral Order.
(4) *Citta-niyāma*—The Psychical Order.
(5) *Dhamma-niyāma*—Natural Phenomenal Sequence.[4]

1 On *Niyāma*, or *Niyāma*- "that which fixes", "fixity", see my Buddhism (London, 1912) and pp. 378f. in Points of Controversy (the *Kathāvatthu*), by S.Z. Aung and myself, P.T.S. 1915.-Ed.
2 *Nātho*
3 Enlightenment– Buddha-Wisdom. Mr. Barua prefers "Philosophic order, causal order".
4 We have no word to fit "dhamma's". The rendering use is Mr. S.Z. Aung's.

(1) *Utu*[5] is that which manifests, brings forth, generates what is ungenerate, develops that which is generate. But what is it? It is the specific quality we know as heat; the bare primary quality of fire. In this connection let us consider the four "great essentials" of matter.

Each of these exhibits three forms, by the first essential quality "*Pathavī"* we understand either (i) that constant "extended element," adaptable and pliant, which functions as the basis of the other three—fluids, fires, gases—or (ii) soil, or (iii) rock. The second essential element has the salient mark of binding together, but there can be no binding without the wherewithal to bind. Nor in the third essential can there be heat without food, without fuel. Nor as to the fourth essential can there be mobility without some moving base. Hence whatever material phenomena we take—liquid, fiery or gaseous, even the smallest atoms—the element called *pathavī* is the supporting condition of all of them by its function of serving as "basis" to all.

By the second essential quality "*Āpo*" we understand either (i) that constant "cohesive element," adaptable and pliant, which functions in solids, fires, gases, as that by which they cohere, or (ii) the "viscous", the moisture that is for instance in bodies, in trees, etc., or (iii) the more obvious fluid *āpo* manifested in this or that liquid.

(ii) The "viscous" form of *āpo* denotes, as has been said, moisture in organic form, as in an unwithered tree or an undried body.

(iii) The "fluid", such as waters and juices, is obvious. Whatever conglomerates in the least atoms, all are impossible without the function of cohesion. It has therefore been said that *āpo* is primarily the variablenternal cohesion of solids, fire and air.

By the third essential quality "*Tejo*", we understand either (i) that constant element of heat, adaptable and pliant, which as "hot" and "cold" functions in solids, etc., as that which generates and as that which brings to maturity, or (ii) glowing heat or (iii) flaming heat. It is due to the action of this element that all material things when they have reached maturity are reproduced, and make for growth or for maintenance.

By the fourth essential quality "*Vāyo*", we understand either (i) that constant element of mobility, adaptable and pliant, which functions as fluctuation (or oscillation) in solids, etc., or (ii) compressed or tense atmosphere, or (iii) atmosphere in motion—for instance air in a pair of bellows and air inhaled and exhaled. The mobile element (i) constitutes the element of force, of resistance in coexistent essential forms; hence all material things through this force and resisting power carry out their functions. Furthermore, all these elements, whilst persisting under the stated conditions, increase in magnitude when there is an efficient cause for increase; and decrease in magnitude when there is an efficient cause for decrease. How may such a cause arise? In the case of solids, the cohesive element may obtain fluidity, and the solid substance begin to melt. In the case of water, heat may grow to a flaming fire, while the cohesive element can merely exercise the property of cohesion. It is on account of their intensity and magnitude that they are called the "Great Elements" (*Mahābhūtāni*). Their intensity and magnitude reach the climax on the eve of the destruction and disintegration of the world-systems.

Heat in its primal form is the germinator of all material phenomena. And this element or primal form of heat is just *utu.* Conversely, as we have said above, *utu* is the primal form of fire. Now to return to the "Caloric Order."

The Caloric Order is the fixed process that determines the four-fold succession of evolution, continuance, revolution (i.e., dissolution), and void of the universe. It is the process that determines the ordered succession of the three seasons—winter, summer and rains. It is again the same process that determines the specific season in which trees, creepers, shrubs and grasses bring forth flowers and bear fruit. And all this order has been made and created by no "maker" whatever whether human, celestial, or divine. Inasmuch as it is accomplished entirely by the fixed (or natural)order that we know as "*utu*", it is called *Utu-niyāma*, or Caloric Order.[6] Thus we read in the *Pāḷi* texts—"There comes, Vāseṭṭha, a

5 Cf. Compenduim of Philosophy 161n4

6 It is not change but the changing, and the changing is fire–...this order (kosmos) which is the same in all things, no one of Gods or men has made, but it was, is now and ever shall be an ever living fire kindled and extinguished in due measure.—Heraclitus.

time, when, sooner or later, after the lapse of a long, long period the world-system passes away. In the course of time, Vāseṭṭha, the radiance of those celestial beings vanishes. Their "self-radiance" having thus vanished, the moon, sun, planets and stars come into existence—nights, days, months, half-months, and the year with its seasons appear, etc.[7]

(2) Germinal Order. Germ (seed, *bīja*) is that from which trees, etc., spring and grow in varying forms. But what is that? In its common acceptation the word "germ" denotes the five kinds of *bīja*—"root", etc. From the philosophical point of view it is just a form of "caloric energy" (*utu*). Thus the generating and growing agency of the vegetable kingdom, embracing trees etc., "seed-lings and plants"[8]—a form of "caloric energy", which tends to manifest itself in plant-life—is called seed or germ.

The Germinal Order signifies the sprouts, shoots, trunks, branches, twigs, leaves, flowers, and fruits which spring from, say the "rose-apple seed" (*jambu-bīja*) do not cease to be of the rose-apple species, type or family. This explanation applies to all trees, creepers, shrubs and grasses. This, too, is not made, nor created by any Maker whatever. Inasmuch as it is accomplished entirely by the fixed or natural order that we know as germinal, it is called *Bīja-niyāma* or Germinal Order. Thus we read in the Pāli-texts—"There are, *Bhikkhus*, five classes of seeds, namely, those which are propagated from roots, from stems, from joints, from shoots[9], and from the seed proper."[10]

The subject is treated in detail in the commentary on the *Vinaya*, in the section devoted to behaviour towards plant-life.

(3) The Moral Order. *Kamma* (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it? It is volition (*cetanā*), moral or immoral. We are told in the Pāli texts,"By Action, *Bhikkhus*, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought."[11]

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all the mental functions involved in so doing. It provides the tension of those functions towards the desired object.

The expression "as the leader of all" implies that in doing its own works, as well as the works of all the other psychic processes involved, volition becomes the chief and supreme leader in the sense that it informs all the rest. Volition, as such, brings other psychical activities to tend in one direction. This is the explanation of our statement—"*Kamma* is that by which men execute deeds."

It should, however, be borne in mind that the conative process informs other psychical processes only in the case of one's own works, not in the case of the works of others. Accordingly, the latter cannot be brought within the definition of "volition as the act of willing". Hence B's actions cannot be called A's *kamma*, since there is as much difference between voluntary and non-voluntary actions as there is between a goat and a sheep. Voluntary action alone is entitled to the name. And therefore was it said, "By *kamma, Bhikkhus*, I mean volition."

In all acts the word *kamma* denotes (a) that which all deeds have in common, and (b) a disposition to exertion. And once well formed in the present, through either a good deed, or again through a bad deed, such a disposition serves later to call forth the co-existent aggregates (psycho-physical states), when the deed is repeated. It is due to the reawakening of those aggregates that a man is said, e.g., to be liberal, or given to violent deeds. In its persistence, this disposition serves to produce the factor that leads to the concatenation of existence by way of rebirth in a life to come. It is due to the origination of such a factor that a man, having bestowed gifts or killed living beings, is reborn into a state of bliss or of woe. This sort of disposition is therefore described in the *Mahāpaṭṭhāna* as the relation of co-existent *kammas*, and, again, of *kammas* at different points of time.

The distinctive basis in different lines of actions[12] is attended with great consequences. Once made and

7 *Dīgha-Nikāya* iii. 84,86.
8 An ancient *Piṭaka* phrase.
9 "Lit. from the top" (*agga*)
10 *Saṃyutta-Nikāya*, iii. p.54.
11 *Aṅguttara-Nikāya*, iii. 415 VI. 6, *"Mahāvagga Nibbedhika"*.

established, in one place and at one time, it continues to be the cause of some peculiarity with regard to the body or mind or both. For this reason, perseverance in reflection upon the order of things, or, in worldly matters, perseverance in reflection upon such bases, yields great fruit and reward.

Of the various forms of such bases, two are attended with greater consequences in their adjustment and re-adjustment than in their natural order. Of these, one is the conative basis of subjective experience and the other is the caloric basis (*utu*) in things external. As to subjective experience, the variety in conative tendency is accountable for the variety in consciousness. As to external life, the difference in variety of *utu* is accountable for the difference in mobility.

By the Moral Order we mean the necessary, fixed, undesirable result in an evil action, the necessary, fixed desirable result of a good action. The course of evil action results in rebirth into a state of woe. The way of meritorious deeds belonging to the realm of "*Rūpa*" (Form Sphere) leads to rebirth into a state of purity belonging to the realm of "*Rūpa*". Furthermore, it is said in the *Pāli* texts, "The result of killing life is to make a being short-lived, and abstinence from killing leads to longevity. Jealousy begets many sorts of quarrels, while humanity begets peace. Anger robs a man of beauty, while forbearance enhances beauty. Enmity begets weakness, while amity brings strength. Theft begets poverty, while honest labour brings wealth. Pride ends in loss of honour, while modesty leads to respectability. Association with a fool causes loss of wisdom, while knowledge is the reward of association with a wise man."[13] This is the significance of the Moral Order.

Here the expression "The act of killing life makes a being short-lived" implies that when a man has once killed a human being, or a being of lower order, the act of killing furnishes the cause of his rebirth in various ways into a state of suffering. During the period when he returns to the state of man, the same act as "life killing factor" makes him short-lived in many thousands of rebirths. This is the explanation of the statement—"The act of killing life makes a man short-lived". The explanation of the rest is analogous. In many hundreds of other *Suttas*, various instances of fixed moral consequences are to be found. Such is the Moral Order.

We read in the *Pāli* texts,"There is no place, *Bhikkhus*, no room (in the conception of the moral order of things), for a bad action to produce desirable, agreeable and delightful results, etc."[14]

An "action" produces two kinds of results, that which is uniform (inevitable), that which is diverse (exceptional). Here the order of moral principles is given with reference to the first kind of result. When we come to the "diverse kind of result", we find that a man may pass his days happily with ill-gotten riches. But after death, according to the uniform kind of result, he undergoes a doom of suffering all the more.

Men inspired with pious thoughts and religious ideals forsake all worldly success, perform acts of merit, walk in the Norm, and undergo many kinds of privation. But according to the uniform kind of result, after death, they may rejoice in heavenly bliss all the more. Such is the fixed Moral Order.

(4) The Psychical or Psychological Order. Thought (*citta*) means "one is thinking" (the act of thinking), the meaning being, one cognises an object. It may also mean—investigates or explores an object. Furthermore, thought is, figuratively, called the "varied" owing to the varying forms of thinking of objects.[15] Accordingly it is said in the Pāli texts, "I see, *Bhikkhus*, no other thing which is so very varied as Thought (mind). I see, *Bhikkhus*, no other group (*nikāya*) which is so varied as beings of a lower order (beasts, birds, etc.) The beings of lower order are varied only by mind.[16] But thought is said, O *Bhikkhus*, to be still more varied than those beings."

Thought becomes more varied with regard to immoral things than to such as are moral. It is said,

12 *Dhātuvikatinaṃ dhātuvikāro nāma*. On *vikāro*; cf. Compendium; Pāli Index.

13 Cf. *Majjhima-Nikāya*, *Cula-Kamma-vibhaṅga-Sutta*-iii. 202f.

14 *Aṅguttara-Nikāya*-i, 28 "*Aṭṭhāka-vagga*."

15 The word *citta* (pronounced Chit-ta) means both consciousness, cognition and also variegated manifold. Hence the author plays on the word. "Thought" should here be understood in the widest sense as "being aware of", "conscious of".-Ed.

16 *Citteneva cittikata. Saṃyutta-Nikāya*, iii. 152.

"mind delights in evil". The beings of lower order that are made and created by mind are therefore more varied than all other beings. How is that? It is said in the Pāli texts, "I will declare, O *Bhikkhus*, how the world originates, and how it ceases. What is the origination of the world, O *Bhikkhus*? Conditioned by the eye and objects, arises visual cognition. This triad is called 'contact'. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. Conditioned by the ear and objects… by the nose… by the tongue… by the body, etc… conditioned by the sensorium and things, arises mind-cognition. This triad is contact. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. This, O *Bhikkhus*, is what is called the origination of the world."

"What is the cessation of the world, O *Bhikkhus*? Conditioned by the eye and objects, arises visual cognition. The triad is called 'contact'. Because of contact, feeling; because of feeling, craving, etc. Because of the complete cessation of that craving, grasping ceases; because of the cessation of grasping, becoming ceases, etc. Such is the cessation of the entire body of ill. So it is also with regard to ear and other senses. This, O *Bhikkhus*, is what is called the cessation of the world."[17]

Here the expression "conditioned by the eye and objects arises the visual cognition, etc", indicates that in this world the consciousness and thought-procedure of foolish average folk vary from moment to moment and become the cause of their rebirth in different forms of future existence. Admitting this, it will be found that the different forms of their future existence are made and created by the mind in their present life. Because of the variation of consciousness, perception varies. Because of the variation of perception, their natural desire varies and because this varies, action (*kamma*) varies. Some maintain also that because *kamma* varies, the rebirths in the animal kingdom vary.

Now the phenomena, termed in the philosophic truth *kamma* and mind, become in conventional standards of truth[18]—"soul" (or "being") and "person". According to the latter, just as men by manifold thoughts make diverse and manifold things in this world, and just as gods[19] by manifold thoughts create diverse and manifold things, so actions (*kammāni*) and the results of actions, diversified by thought, are endowed with various forms of thinking, as if they were "beings" and "persons". Hence although neither action nor mind has the nature of *Ātman*,[20] who, it is asked, knows how to make? Who is able to make? "Beings", "persons", they know, they can make all things. But whether there is any special Being or person making the infinitely varied world-picture or not it is impossible for them to say.

By Psychical Order we mean the fixity or law of the consequences of thoughts or consciousnesses, varying in function and in occasion. It is treated of in the *Paṭṭhāna* in the chapter on "The Relation of Succession or Sequence".[21]

(5) Natural Phenomenal Sequence *(dhamma-niyāma).* A *dhamma* is that which bears (*dhāreti*) its own nature, e.g., its own hardness to the touch, its specific, individual mark as well as its universal characters, namely, growth, decay, dissolution, etc. The *Dhammas*, categorised under the causal relation "bear" the function of that relation, and those categorised under "effect", "bear" the function of the result or effect. This meaning applies to all *dhammas* as treated of in the *Suttanta* and the *Abhidhamma Piṭakas*. It also embraces the things enumerated in the *Vinaya Piṭaka* under the name "the body of precepts" (*sīlakkhandha*). Why? Because they are not outside the given definition of *dhammas.*

The principal treatment of the order of these *dhammas* and of all other *dhammas* is in the text of the *Mahāpaṭṭhāna*. Among the *Suttanta* texts, the whole of the *Mahānidāna-Suttanta*, and of the *Nidāna-Saṃyutta* is devoted to the *Dhamma-*

17 *Saṃyutta-Nikāya*, iv 87.

18 Cf. Exposition II.

19 *Deva*; it must be remembered, include all "spirits" (all of them impermanent) inhabiting either the heavens as angels, gods, etc. or this earth as fairies, etc.

20 *Attā,* or Self, implies superphenomenal nature. Cf.

21 This is included in the *Tika Paṭṭhāna.*

Niyāma; so, too, as all other *Suttantas* which throw light on the conception of cause and effect. In one *Sutta,* this *Niyāma* is referred to as "the establishing, the fixity of things as effects" (*dhammaṭṭhitatā dhammaniyāmatā*). Because of ignorance comes *Kamma*—"Now whether, O *Bhikkhus*, *Tathāgatas* arise, or whether they do not arise, this element (*dhātu*) stands, namely, the establishment of *dhamma* as effects, the fixity of *dhammas* as effects. Because of *kamma…* and so on (through all the links of the causal formula)".[22] It is also referred to in the dictum—"All conditioned things (*saṅkhāras*) are impermanent, full of ills, and of the nature of 'not self'…."[23]

In some passages, this *Niyāma* is called *dhammatā.* "It is *dhammatā*—the rule, or order—*Bhikkhus*, that when a *Bodhisatta* (future Buddha) having fallen from the *Tusita*-group, enters into a mother's womb, a splendid radiance appears throughout the world, including the worlds of gods and *Brahmās…* and the thousand world-systems tremble and shudder and quake…."[24]

In some passages it is alluded to under the category of possibility and the opposite—"It is impossible, *Bhikkhus*, and out of the question that the person endowed with sound views should consider a conditioned thing in the light of something eternal. Such a thing can nowise come to pass, etc."[25]

But the character of the *Dhamma-Niyāma* is best summarised in the formula—"When that exists, this comes to be. From the arising of that, this arises. When that does not exist, this does not come to be, When that ceases, then this ceases."[26]

Or again—"These, *Bhikkhus*, are the three characteristics of a conditioned thing; perceivable is its growth, perceivable is its decay, perceivable is its changing whilst it lasts. These, *Bhikkhus*, are the three characteristics of the unconditioned—growth is not perceivable, decay is not perceivable, changing and duration is not perceivable."[27]

It is the *dhamma* of birth that is born, the *dhamma* of decay that grows old, the *dhamma* of dying that dies. And herein is another *Niyāma*—that of birth. For it is said in the *Pāli* texts—

"Then, O Vāseṭṭha, said the Exalted One,
to both of you will I discourse upon
the question of the breeds of living things,
in due course, e'en as it really is.
By breed, in sooth, they differ mutually.
Grasses and trees ye know; albeit ye may
not discern it, birth-made is of each the type.
By breed, in sooth, they differ mutually…"

and so on, in several verses, in both the *Majjhima-Nikāya* and the *Sutta-Nipāta*.[28] Here, "Type" (*liṅga*) means "variation in appearance." "Differ mutually", is different from one another.

In these verses, the Master spoke of the generic order of trees, etc., and of animals. Such an "Order of Birth" obtains also among men. Men are also seen to be of different birth and breed, different clans, families and descent. But in this *Sutta,* in order to eliminate the false notion that "the Brahman is the best of all in the world" (the Brahman, i.e., by birth only), he first shows the types, among the multitudes of human actions and efforts, are wrought by present actions (not merely by birth), and finally describes the ideal Brahman. *Kamma* is shown in this Sutta as the criterion of the inferiority or excellence of beings. It is *kamma* that distinguishes beings with respect to worth. Outward appearance is due to breed-variety in the parents. Born of bovine breed, one has the bovine shape and appearance; similarly as to horses. Hence in the Birth-*Niyāma,* a different procedure is called for when treating of animals (*pāṇā*) as distinct from higher beings (*sattā*).

---

22 *Saṃyutta-Nikāya*, ii. 25; cf. Points of Controversy. 87, 383f.

23 *Theragāthā* (Psalms of the Brethren) ver 676-678

24 *Dīgha-Nikāya*, ii. 12 (Dialogues, ii. 9). *Dhammatā* is the abstract noun formed from the concrete "*dhamma*" as if we should say "normness". Cf. Pss. of the Brethren, p.29, n2, 190 etc.

25 *Aṅguttara-Nikāya*, I. 26.

26 In the *Vāseṭṭha-Sutta* common to both works, ii 196 and verse 600f respectively.

27 *Aṅguttara-Nikāya*, I 152 ("*Cūlavagga*," 47).

28 *Majjhima-Nikāya*, ii. 32 (79th Sutta); *Saṃyutta-Nikāya*, ii 28, etc.; *Aṅguttara-Nikāya*, v. 184.

29 This is placed in the author's MS. as No. 4, but I have translated it before the others, because the two standards are referred to in Exposition I-Tr.

II
Of the Two Standards of Truth (*Dve saccāni*)[29]

Our task here is to define the two categories under which all truths may be included—(1) The Conventional (*Sammuti*); and (2) the Philosophic (*paramattha*)[30] standard.

(1) Conventional Truths. By this is meant a truth or fact, generally received as such by the common consent of mankind. What are the modes of conventional expressions? These are: self, soul, being, person, woman, man, body, head, hand, leg, hair, of the head, down on the body, nails, teeth, skin, flesh, nerves, sinews, bone, etc.; the names of such external objects as tree, creeper, shrub, house, chariot, carriage, bed, seat, etc.

None of these are names of such "really existent" *dhammas* (facts, phenomena, attributes) as mind, contact, extension, cohesion, etc. They are all names which denote as well as connote only some physical appearance and its persistence as such. These names and their connotation, therefore, having but a conventional significance, are called modes of conventional expression i.e., terms in common use.

What constitutes the achievement or predication of Conventional Truth? "The self is (exists)"; "the living soul is"; "a being is"; "the person is"; etc. By adopting such words in common use, a man becomes a conventional truth-speaker. And these are to be regarded as a correct mode of stating such truth. Why? Because otherwise constant disputes would result from want of a common language and common notions.

This is what is termed "Conventional Truth."

(2) Philosophic Truth. This is a fact or truth recognised from the philosophic point of view. What are the modes of philosophic expression? These are—"mind", "mental factor", "matter", "*Nibbāna*", "aggregates", "sense-sphere", "elements", and so on.

These are not merely common or collective names, but imply something which really as such (*sabhāvato*), exists. These are called the modes of "highest", or "ultimate matters", inasmuch as any import beyond that which they possess is inconceivable.

What constitutes the achievement or predication of philosophic truth? "Consciousness exists"; "contact exists"; "feeling exists"; "extended quality exists"; "cohesion exists"; "*Nibbāna* exists"; and so on.

By expressing things as they exist in reality, a man is a Truth-speaker.[31] Such speech is also to be regarded as a correct mode of stating truth. Why? Because it helps us to avoid falling into the errors of recognition, sense-consciousness and illusory opinions.

This is what is termed "Philosophic Truth". It should be noted in this connection that "Conventional Truth" provides a safeguard against falsehood, and "Philosophic Truth" guards against hallucination. Thus when a man, from, the conventional point of view, states, "The self, the soul, the being, the person exists", etc., he is not to be considered as uttering falsehoods, whether the import of what he affirms is really true or not, whether it rests upon valid speculation or self.[32] Why? Because, in such a case, there is no fraudulent motive. But it comes within the province of hallucinations. Why? Because in these cases the things that are of the nature of "not self" are taken as of "self", and stated as such. From the philosophical point of view there is nothing of "self". There are only *dhammas*. And none of these is of the nature of "self". They are, on the contrary, of the nature of "not-self", etc. And when a man speaks like this his words show neither falsehood nor hallucination. So we read in the *Pāli* texts—"These, *Bhikkhus*, are the four cases of hallucination. What are the four? The impermanent is taken as permanent." This is the first point involved in hallucinations of recognition, sense-conscious-

30 Literally, having the supreme or ultimate matter.-Ed.

31 *Saccavādī,* applied par excellence to the Buddha. Cf. Pss. of the Sisters, 121 n I, and elsewhere.

32 *Attā,* Sanskrit *atman*. On the implications in this term, see Exposition I.

ness and illusory opinion. “That which is ill is taken as weal. That which is not-self is taken as self. The ugly and offensive is taken as beautiful and beneficial.” These are the remaining three cases of the hallucinations of recognition, sense-consciousness and illusory opinion.

Here the expression “The Impermanent” implies the psychical and physical facts and conditions that are summed up in the term “name-and-form”,[33] and which are by nature impermanent. The expression, “that which is ill”, implies the facts of common experience that are categorised under the “Truth regarding Ill.” The expression, “the not-self”, implies all that which is of the nature of “not-self”. And the expression, “the ugly and offensive”, implies the psycho-physical conditions that fall under “the Truth regarding Ill” and are, therefore *a fortiori* considered to be “ugly and offensive”.

By viewing “name and form” in the light of “being”, “person”, a man takes what is impermanent as permanent. Why? Because “being” or “person” is nothing but a concept. And a concept, as we know, has not the attribute of passing away or moving about.

On the other hand, when it is said that a being, on coming into a form of existence, is himself born, that at the end of life he himself dies, that even before he took on to himself the present form of existence, he had come from this or that form of first existence, and that after death he would be re-born into this or that form of future existence, it shows that the being is viewed as engaged in “going”.

It is for these reasons that, by viewing “name and form” in the light of “being”, “person”, a man takes what is impermanent as permanent.

By holding dear and agreeable that which is merely a mental and bodily phenomenon liable to the facts of misery, a man takes that which is ill as weal, that which is ugly and offensive as beautiful and beneficial.

“Being” is a mere “concept”. There is no corresponding thing in Nature. When such a really nonexistent is regarded as really existent, the result thereof is that mere name and form is made the essence of a being. And by holding that it is the self of a being, not only that, the being himself, a man takes what is not self as self.

It is said that a man sees objects through his eyes. Here, seeing means visual cognition. The gaze is fixed upon a material form as the object of that cognition. And the form is a visible and tangible phenomenon, and neither the being nor the person. A man having seen such a form, contemplates it in his mind as a being, a woman, a head, a face, a tree, a chariot, a carriage.[34] This is the error of cognitive consciousness originating from seeing. A similar explanation can hold true of such an error as originates from hearing etc. But the question as to the error that originates from the mind coordinating sensations is rather intricate, though of pressing importance.

Accordingly, as an object is discerned by the mind, it is marked, or fixed by recognition. Later on it may cause bewilderment and confusion. This is what is called the hallucination of recognition.

Accordingly, as a man apprehends a thing through the understanding, he speculates upon it—“Beings, etc., have a self.” “It is like this and that”. “There is a living soul.” “It is such and such.” This is what is termed the hallucination of illusory opinion.

In the *Pāli* texts, the hallucination of recognition as being very obvious, is mentioned first. But it may follow the hallucination of opinion. And these three forms of hallucination are rooted in “ignorance”, that is to say, they originate from it. Of these, the first two forms of hallucination have a bearing upon the immoral type of worldly consciousness. Craving, conceit, and false notions spring from them. By taking his stand upon philosophical truth, a man can discern the nature of hallucinations; and having ascertained what that is, he can give them up for ever.

---

33 Approximately equal in sense to mind and body.—Ed.

34 “They (i.e. the surface view of sense perception) do not bring us to understand the true underlying principle or law; they rather disguise that from us. It is perhaps not too much to say that the senses tend to give us the notion of the fixity of things, and therefore to hide the truth that the law of all things is change– there is no permanence in things save only—the law of all change.”—Heraclitus.

III
Of Great Periods of Time

We shall now expound our system of the five time-periods called *kappas*. They are distinguished as (1) a great *kappa*, a cycle or aeon; (2) an incalculable *kappa*, four going to each great *kappa*; (3) an included *kappa*, falling within one of the preceding; (4) a life-*kappa*, or one life-span of any given being; and (5) a cataclysm-*kappa*, or age of doom.

(1) A *"great kappa"*. This is a notion of a given time historically cut off, so to speak, and divided into some periods in which many events happen (in a certain order, and which repeat themselves.) It would follow from this that a "great *kappa*" is but a notion of time itself. To a *kappa* as such is given the name "great" on the grounds of its having been conceived as the greatest in duration. How long, then, is the duration of a great *kappa*?

In order to form an idea of its duration, let us imagine a mountain, which is a single cube of rock, one league[35] in length, in breadth, and in height. If a person were to flick it with a piece of cloth once at the lapse of every hundred years, the time that such a mountain would require to be completely worn away would not be so long in duration as is a great *kappa*.[36]

How long in duration has been the succession of great *kappas* in the past?

It is said in the text, "Undetermined, *Bhikkhus*, is the beginning of this world, the past extremity (*pubbakoṭi*) as to the running on of beings in rebirths under the hindrance of ignorance and bonds of craving is not manifest."[37]

Here the *Pāli* word for "undetermined" is *anamata*, which is the same as *a-mata*, the syllable *an* being euphonic, *Amata* means that which is unknown, unascertained. So it was said—"the past extremity" (or beginning) is not ascertainable by calculation. Or, it may perhaps mean that which, like the "eel-wriggling" of the Sophists,[38] sets itself no limit.

In turning back to the proposition "the past extremity… is not manifest," it is indeed suggested that here the words, "is not manifest" mean "does not exist" in the same way as, in the passage, "If there be, Ānanda, no birth, are old age and death manifested?" "Verily they are not, Venerable sir"[39]—the word "manifest" means "exist", and "not manifest" means "does not exist".

Whether the one or the other be meant, we may conclude that the proposition "the past extremity… is not manifest," means that the past extremity as to the succession of great *kappas* in general does not exist, while taking a *kappa* in particular, this may be said to have its beginning, its middle, and its end.

Those who fancy that there was actually a past extremity to the succession of all great *kappas* in general have certainly no other reason for it than their own fanciful thinking. Those who reject the *Ariyan* mode of interpretation called "The Theory of Causation," commit themselves to the error of the assumption of the uncaused, or to that of Theism.

So much as to the nature and extent of a great *kappa*.

(2) Incalculable Epochs. Such is the name of a *kappa*

---

35 A *yojana*, a classical division of length, a distance of about seven miles.

36 "Just as if, brother, there were a mighty mountain crag, four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banārasa should once on each occasion stroke that rock– sooner, brother, would that mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus, long, brother, is the aeon– of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons." S.N. ii. 178. ff.

37 *Saṃyutta-Nikāya*, ii, 178.

38 Dialogues of the Buddha, I. 39. f.

39 Op. cit., ii. 52.

that is not capable of being definitively enumerated, enumerated even by taking hundreds of thousands of years as a unit. These are four kinds:

(i) The Enveloping Epoch;
(ii) The Enveloped Epoch;
(iii) The Developing Epoch;
(iv) The Developed Epoch.

It is written in the *Aṅguttara-Nikāya* (iv., 156; or vol, ii., 142)—"These are the four incalculable epochs… (*They are enumerated as above.*) The epoch, *Bhikkhus*, when there is a cosmic envelopment, is not easy to reckon as so many years, centuries, tens or hundreds of centuries." Here "the Enveloped" is that which relapses, is destroyed. The world-system having once relapsed, while the world-stuff remains in a state of dissolution, it is said to remain enveloped. "The Developing Epoch" is a period of restoration, of evolution. Having once been reinstated, while the world-system continues to be in that state, it is said to be Developed.[40]

Of these epochs, again, the first is distinguished as of three kinds—

That which is brought to pass by heat, i.e., by the action of fire;
That which is brought to pass by water, i.e., by the action of a deluge; and
That which is brought to pass by wind, i.e., by raging storms that hurl away a world-system.

In the event of the first type of Envelopment, fire consumes the realm of matter, both in the lower material heavens and everything that is below. In the event of the second type of Envelopment, water submerges the realm of matter in the next higher material heavens, together with all that is below; and in the event of the third type of Envelopment, wind unhinges the realm of matter in the highest material heavens, together with all that is below.

It should be noted now that four incalculable epochs are together equal to a great *kappa*. Hence when we speak of an incalculable period, we should understand thereby just one-fourth of a great *kappa*.

It is not for us to speculate whence come those three great destructive agencies. Suffice it for us that we live in a universe of a certain configuration, and that everywhere we discern the agency of fire, water and wind. When, for instance, fire burns one house, its flame strikes on to another, and burns that too. While the flame is yet in the second house, it causes the element of heat to grow up in yet another house and burn it. Evidently in the last case, the flame of the second house does not directly burn the third one. This remark holds true of all. Thus it would follow from this that this broad earth and universe are ever filled with those elements which are ever finding opportunity of transforming and disturbing them. And whenever they obtain adequate opportunity, they destroy the earth, just as fire can destroy this or that mountain, in which it resides. There is no question of agencies passing over into the universe, but only of series of internecine concussions and counteractions.

(3) An Included Era. This denotes a *kappa* which appears to fall within one of the incalculable epochs, called the Developed. In the beginning of an incalculable epoch, men live to an exceedingly great age. This state of things exists until subsequently, as the conditions of immorality develop, their life-term decreases by degrees through a succession of many hundreds of thousands of such periods, till it reaches the minimum of ten years. From this again with the conditions of morality developing among them, their life-term goes on increasing and increasing till at last it regains the maximum of exceeding longevity. This is what is termed an included era. Of such eras, sixty-four are together equal in duration to one incalculable period—so it is said in the Commentaries.

If that be so, the length of an included era can only be decided by a knowledge of the duration of an incalculable epoch. And we may add that, if a

40 The translator had selected "Re-absorbed", "Re-evolved", and "Persisting as such". The Pāli is literally "rolling together" and "unrolling" -*Saṃvaṭṭa*, *vivaṭṭa*, the Indo-Aryan root being *war, wart.* Cf. Our "-vert" ad-, in-vert & c.). I have substituted Leibnitz's "envelopments, developments" as being an interesting approximate coincidence in Eastern or Western terminology. The "rolling together" is a lurid idea that has also shaped itself in the Christian poetic fancy, namely, in the verse of the Dies ira.

When shrivelling like a parched scroll,
The flaming heavens together roll….
—*Mrs. Rhys Davids*

man were to count the numbers of years by grains of sand, picked up one by one from one league of the Ganges, the sands would be exhausted sooner than the years of one included era were all counted.

(4) Life-spans. When we say, "Through a succession of many hundreds of thousands of life-spans," we mean the life-span of men. There is no definite term of life as regards brutes, "*Petas*", demons, infernal beings, and earthly gods. Among the higher grades of celestial beings, the life-span of the twenty *Brahma*-worlds is different in each case.

(5) Ages of Doom or Cataclysm. In the world of men, events happen at times that affect human life and are termed disasters. These are of three kinds—war, famine, and pestilence. We read in our texts—A Brahman said to the Blessed One, "I have heard it said, Venerable Gotama, of the Brahmans of old, of teachers, and the teachers of teachers, that in former days this world was… pervaded by men; within "the flight of a cock" were situated the villages, the inhabited districts, and the royal capitals. Now what is the cause, what is the reason that, at the present time, the numbers of men have dwindled, so that their paucity in numbers is apparent, and that villages appear to be no villages, towns appear to be no towns, and inhabited countries appear to be uninhabited?"

The Blessed One said, "Now Brahman, because men are attached to immoral passions, overpowered by lawless greed, and victims to false ideals, they with sharp weapons kill one another. This verily is the cause, this is the reason why the numbers of men nave now dwindled, so that their paucity in numbers is apparent. And furthermore, Brahman, for them who are grown morally debauched, the sky does not pour down sufficient rain, the result of which is the outbreak of famine, on account of which many people die."

"And yet again, Brahman, for men who are grown morally debauched, the *Yakkhas* let loose ferocious non-human pests, in consequence of which many people die."[41]

Here the expression "within the flight of a cock" signified that villages and towns were so closely connected that cocks might leap from the boundary of one and alight near that of another. "Victims to false ideals" means that they have given themselves up to false ideals and ceremonies, by which are meant covetousness, ill-will, as well as various sacrifices accompanied with the slaughter of animals.

"Many people die" implied that, at times, in consequence of some matter of administration, or from atrocities perpetrated by thieves, etc., a commotion arises in the country, many people lose their lives, many properties and means of sustenance are destroyed, and many villages, districts, towns and royal capitals are on that account burnt by fire. And this sort of fear arises sometimes every three years, sometimes every five or six years, sometimes every ten or twelve years. Then comes a time when war breaks out between one country and another, between one kingdom and another, and many people die in consequence. This is called a "doom-era" of anarchy and war.

"The *Yakkhas*" meant the commanding beings, placed by the four great rulers of the four cardinal points as commanders of such beings. "The ferocious" meant wicked, savage, non-human beings, devils and goblins of terrestrial, aquatic and ethereal origins.

"In consequence of which many people die" means that the non-human pests, having got the opportunity came upon the walks of man in many hundreds and thousands, from seas or forests. They having caused many diseases to prevail and to seize upon the living bodies, devoured fat and blood. Hence they are designated as "blood-sucking" and "blood-thirsty". If they failed to seize upon men, they were said to devour fat and blood of cows and buffaloes, goats and sheep, When this kind of pestilence prevailed once in a country, it prevailed there even for six or seven years, causing enormous mortality among the young in men and beasts. The remedies used for such a pestilence were the potent formulas of spells and incantations, or offerings to the *Yakkhas*. In this connection might be cited the story of Sakabodhirāja of Ceylon, in the book of the Great Chronicle.[42]

This is called the doomful period of pestilence. Many other types of eras of doom also appear in

41 *Aṅguttara-Nikāya*, iii. 56. or vol. I., 159 f.

42 The *Mahāvaṃsa* P.T.S. translation, p.260 f.

this world. We have been taught, for instance, that in former days, through demoniac agency, the kingdoms of Dandaka, Majjha, Kaliṅga and Mūtaṅga ceased to be kingdoms. Even in these days, in countries, towns and villages, where destruction of life goes on on a large scale, many creatures meet with death from great earthquakes or from great tidal waves, or from hurricanes, from floods of rain, from volcanic eruptions, from shipwrecks.

When do these three eras of disaster mainly come to pass? From the time when the life-span of men is five hundred years. We read in the *Cakkavatti-Sutta,*[43] "Upon men who live to an age of five hundred years, *Bhikkhus*, three things come to full florescence—unrighteous passions, lawless greed and false ideals."

IV
Of Things Not Within The Range Of Thought (*Acinteyyāni*)

These we hold to be four in number, the range of a Buddha, the range of *iddhi* or supernormal power, the nature of the result of action (*kamma*), the origin and reality of the world.

As it is said in the texts—"There are four things which are not within the range of thought, which should not be thought about, thinking upon which tends to unhinge the mind and injure the system, namely, the range of a Buddha, the *Jhāna*-range of one in *Jhāna* for mystic rapture, the result of *kamma* and thinking of the world."[44]

Here, "things not within the range of thought" means "which cannot be thought about by average folk; things that lie beyond their intellectual ability, and with which it is therefore not meet they should occupy their thoughts." By "thinking upon which" we mean endeavouring strenuously to grasp, with the determination, "Whether I am far removed from, or stand near to the matters belonging to *Ariyan*s, to saintly persons, I will realise these for and by myself, solely by my own intellectual insight." "To unhinge the mind"—to bring about loss of mental balance. "Injure"—to cause mental misery. "*Jhāna*-range" we have called "range of *iddhi*."

The range of a Buddha

These are the fourfold assurance, the six modes of super-intellect and the ten powers. The only adequate criterion of these attainments is the insight of a Buddha himself, not that of eminent followers, or of other beings human or celestial fit to rank beside them. As to the nature of those powers, they should be studied in the testimony of the Buddhas. In so doing a disciple can fulfil his duty; otherwise his efforts are but misdirected, and would tend to his ruin; or, as it is said, "unhinge the mind and injure the system."

This would hold true for other inquirers, intelligent yet not adherents.

If this criterion be admitted, the further question arises, "How can one who is a Buddha, i.e., Awakened, Enlightened, Omniscient—be known to be such?" The reply is, "By the vastness of his intellect, in other words, by omniscience." But how can omniscience be known? By the contents of His teaching. And by His teaching (in the case of the Buddha Gotama), we mean the eighty-four thousand *dhammas* constituting the body of His doctrine.[45] It is by the possession of this intellectual superiority (*buddhi-mahatta*) that a person becomes "Buddha"; it is not only by possessing supernormal gifts as such that he can attain to a state of perfection. A Buddha of a truth becomes a true saviour of multitudes in virtue of His greatness in merit, in morals, in power of concentration, in supernormal power, in intellectual endowment—in all of these qualities.

If it be insisted on the contrary that it is by virtue of mere supernormal faculties that a Buddha be-

43 *Dīgha-Nikāya*, iii., 70
44 *Aṅguttara-Nikāya*, iv., "*Apaṇṇakavagga"* (vol.ii., p. 80)
45 See Psalms of the Brethren, Ānanda's verses, verse 1024.

comes a true saviour, our contention is that should a man, himself blinded by the supernormal faculty in matters which can only be illumined by intellect and right understanding, try to save many, it would do many foolish people great harm. Indeed, in the absence of genuine intellect, the supernormal faculty, whether small or great, serves as an instrument by which to practise the art of cunning, crafty talk and deception. Those who attach weight to supernormal faculty as such are as children, while those who attach weight to intellect are wise indeed. This truth is brought out in the section called "*Sīla*", of the *Dīgha-Nikāya*, in the *Kevaṭṭa-sutta*.[46]

Here one might object by saying that, for that matter, superiority of intellect should be the same as superiority as to supernormal faculty. If so, our reply to him would be that should a being be capable of doing all possible good to the world by virtue of his superiority as to supernormal faculty, it would follow from this that, in his case, there is no duty to carry out in the moral kingdom, by virtue of his capacity for teaching. If so, it would further follow that in his case there is also no duty to perform by virtue of his superior intellect. If this is so, it should further be inferred that, in his religion, the functions of teaching and of intellect are far to seek.

Concerning this statement, that by virtue of his superiority in supernormal faculty a man is capable of doing all possible good to the world— "is capable" means of course a public, well-attested capacity, visible at any time no less than moon or sun in the sky. Otherwise, the foolish person who draws conclusions from the loud-voiced professions of impostors gaining their living by such cunning and crafty talk, will in the end find himself sprawling in empty space under the delusion that he is on broad earth. But superiority of intellect can be absolutely relied upon, and he who, in great and profound matters, does not seek it, is as foolish both by nature and in the eyes of the world.

The range of iddhi

By *iddhi* we understand supernormal faculties developed by special exercises. In ancient days, when life was long, recluses and brahmans outside the pale of Buddhism reckoned five kinds—(i) supernormal will-power (*iddhividhābhiññā*); (ii) hyperaesthesia of sight; (iii) hyperaesthesia of hearing; (iv) discerning the thought of another (thought-reading, telepathy); (v) hypermnesia, or reminiscence of one's own past history. These five, together with the insight known as the conviction of one's self being free from the four "intoxicants" (*āsavakkhayābhiññā*), are recognised among the disciples of the Buddha as six kinds of supernormal faculties as such.

By supernormal powers of will, recluses and brahmans claimed to go to the worlds of gods and *Brahmās* above, to the infernal regions below, and even beyond the limit of the farthest zone of the world-systems.

By supernormal powers of sight and hearing, they, standing here, could see objects and hear sounds there, at distant places.

By supernormal powers of thought, they could read thoughts, and by supernormal powers of hypermnesia, they could recollect events that happened in the past, many hundreds of births ago, even many periods of envelopment and development of the world system.

While going above, below or about, they thus began to observe— "In travelling in this manner, in a single moment, we have measured so many leagues." In so doing, various configurations and many leagues in the systems of the world, in the course of a cosmic epoch, would become visible. Having realised through this the perniciousness of sensual desires, they renounced the world, became dwellers in the woods, practised meanwhile such things as meditation on the nature of material things and cultivation of the divine *Brahma*-life—of goodwill, compassion, appreciation and equanimity—by which a man can attain to the *Brahma* world, and mastered five supernormal powers. From that time on, they had nothing further to do for themselves. At this stage, they, while living in this world, sought for many hundreds, many thousands, many hundreds of thousands of years to do good to the world. In so doing, there would be revealed to them very many kinds of various arts and sciences.

As to these recluses and Brahmans we are told in the *Brahmajāla-sutta*[47]— "here are some recluses and Brahmans who theorise with regard to what was

46 Dialogues of the Buddha, I., 276f.

47 Dialogues of the Buddha, I., No. 1.

before the aeons of time, and who speculate on what will be after the aeons of time, etc."[48] From this we can see that their speculations did not come into the range of their fivefold *iddhi*. Hence as to a matter within the range of their *iddhi,* their knowledge, and not that of average men, was to be regarded as the true measure. And it was the business of the latter to learn to comprehend those points as they were given by those recluses and Brahmans. As it is said in the *Dasavatthuka-sammādiṭṭhi*[49]— "There are in the world recluses and Brahmans who, being in the right path, having made progress by right methods, have discerned and realised the nature of this world as well as of the world beyond, and declare what they know."

Here one might say— "I do not believe that there are recluses and Brahmans who have possessed such great supernormal powers. Why? Because now for certain no such men are ever to be seen or heard of in the world."

You are right in saying, "Now for certain no such men are ever to be seen." The reason is that now you are born too late, and in the closing part of a period of decadence. This is also true that you say— "No such men are to be heard of." The reason is that you are born rather too late in a non-Noble land, far removed from religions and texts coming down in unbroken succession from the beginning of an aeon. But you should investigate the matter thus—In former days, this world was exceedingly rich in all respects; men lived to a very great age, even past reckoning was one span of life. What then might not this world of men have been like in those days? To what can we of today liken the saints and recluses of those times?[50]

The nature of result of action (kamma)

This is of two kinds—that which takes effect in the life-experience of an individual, and that which comes about afterwards in a life beyond. Here "result" is that which matures, that is to say, bears fruit, secures a distinct end. For instance when a man, having earned a *kahāpaṇa* (old Indian coin) by some job he has done, enjoys thereby things that he desires, it is then, and then only that his work secures a distinct end, that is, reaches the object sought by the labourer. In the same way is the point in question to be viewed. Carried once into effect, an action[51] runs its course as such, and as long as it does not mature, so long it cannot be said to have reached its distinct end. Its sequence may run through hundreds of thousands of periods. Thus does a powerful *kamma* of immoral nature secure its distinct end in states of woe, and thus does a powerful *kamma* of moral nature become effective in lives of bliss.

Again, the result of *kamma* is taken to be twofold—as drifting, affecting the individual, and as overflowing, affecting others. Of these, the former implies prosperity, or adversity experienced by a man in this or that existence as an individual being, in consequence of his meritorious or demeritorious deeds. Under this aspect the result of kamma affects the doer of the deed only. But in his existence as an individual being, owing to the heat and power of his *kamma* promoting his happiness, or causing him misery, there arise conditions of prosperity, or adversity, with respect to persons other than himself. This is called the overflow of the result of *kamma*. Under this aspect, the result of his *kamma* is shared by others.

The drifting course of the result of *kamma* may be illustrated by the prosperity of King Mahāsudassana's life in the *Mahāsudassanasutta*.[52] Moreover, owing to the power of the meritorious deeds of the king, various conditions of prosperity in the lives of other persons arose, some together with his own condition, some coming from this or that source. This may be taken as an illustration of the overflowing course of the result of *kamma*. It may even promote the happiness of the inhabitants of other continents.[53]

48 Ibid., p.52

49 A tenfold exposition of *Sammādiṭṭhi* "right view", in the "*Mahā-cattārīsaka-Sutta*," *Majjhima-Nikāya*, No. 117.

50 This is not to say that such men do not exist in the world today. They can and do exist. Not only that, the possibility exists for *you*, to reach the spheres of Attainment; and realisation for yourself is after all, the only valid thing.

51 Readers should note that *kamma* means literally action, act, deed. Thus "job" is literally *hatthakamma*, hand-action, manual-labour.

52 Dialogues of the Buddha, ii. No. xvii., Buddhist *Suttas* (Sacred Books of the East).

53 *Dīpa*. This may conceivably mean "worlds".

As regards evil deeds, the story in which the whole kingdom was ruined in consequence of the overflowing course of King Nālikera's act, persecuting five hundred sages,[54] and such other stories may be related.

Again, it is written, "A person, *Bhikkhus*, may be so born as to promote the well-being of many men, the happiness of many men, the interests of many men, the well-being and happiness of many gods and men. A person, *Bhikkhus*, may be so born as to increase the ill of many men, the misery of many men, the ruin of many men, the ill and misery of many gods and men."[55]

It not only affects beings, animals as well as men, but it also permeates the realm of space, and the whole organic world. Thus we read in our texts—

> "It is the rule, *Bhikkhus*, that when the *Bodhisatta* having fallen from the Tusita-heaven enters his mother's womb, then there appears throughout this world including the celestial worlds, an infinitely splendid radiance surpassing in splendour the divine radiance of gods, and then the ten thousand world-systems tremble, shake and quake."[56] Such is the overflowing result of a *Bodhisatta*'s acts of fulfilling many perfections.

When men become exceedingly sinful in thought and deed, all the overflowing course of their *kamma* rushes from this extensive earth up to the orbits of moon, sun and stars, agonising even the whole realm of space, and the whole organic world of trees, etc.; undermining by degrees the cause of prosperity and strengthening that of adversity. It is then that the life-span, beauty and health of men, inhabiting and living in both of these worlds, undergo diminution.

Nowadays men and trees appear exceedingly small. But we are told, in the *Buddhavaṃsa*, that, in the days of longevity, the body of a Buddha was eighty cubits in length, while according to the Sixth Book of the *Aṅguttara,* the height was ninety cubits. The *Dhammikavagga*[57] tells us that in ancient times, the King Korabya of the Kingdom of the Kurus had a banyan tree, named Suppatiṭṭha, twelve leagues in circumference, its fruits of the size of big rice-jars.

When men become virtuous in thought and deed, it has been similarly declared how the life-span of men goes on increasing. The whole of the *Aggañña* and *Cakkavatti-suttas* should be referred to in this connection.[58] Again, in the *Pattakammavagga*, of the *Aṅguttara-nikāya*,[59] we are told; "At the time, *Bhikkhus*, when kings and their sons become unrighteous, unrighteous become also the Brahmans and house-holders, and the people who live in suburbs and countries. Then the moon, sun, stars and planets move irregularly. At the time, *Bhikkhus*, when kings and their sons become righteous, righteous become also the Brahmans and householders, etc. Then do moon, sun, stars and planets move regularly." This is the overflowing consequence of the collective *kamma* of men. Such a consequence affects even the whole realm of space and the whole organic world.

It must be borne in mind that here by "result of *kamma*" is meant something "born of the result of *kamma*"—for instance, the supernormal faculties, included under the category of things not within the range of thought, became possible through the *kamma* of past lives.

The faculties as such are of many kinds; each realm of beings having its own supernormal powers.

As regards the supernormal powers of the *Brahmā*-gods, we are informed in the *Saṅkhārupapatti-sutta*,[60] of the presence of one thousand to ten thousand *Brahmās;* that of these, one thousand *Brahmās* permeate one thousand world-systems with their radiance, two thousand *Brahmās* permeate two thousand world-systems, and so on. These are the *Mahābrahmās* living on the plane of the first stage of *Jhāna*-rapture. Now the gods and

54 *Jātaka* (transl.) v., pp. 72, 76.
55 *Aṅguttara*, I., p.33
56 Dialogues, ii., 9.
57 *Aṅguttara*. iii., 369.
58 *Dīgha-Nikāya*, iii., Nos. xxvi., xxvii.
59 Vol. ii, p. 74. f.
60 *Majjhima-Nikāya*, vol. iii., No. 120.

men who live beneath this plane imagine and recognise this or that *Mahābrahmā* to be the maker of the whole world, the lord of the whole world, omnipresent, immutable, eternal saviour of the world. It is said in the *Mūla-paṇṇāsa*,[61] the first sutta of the *Majjhima-nikāya*— "He (i.e., an ordinary thinker who is not familiar with the *Ariyan* mode of thinking) apprehends *Brahmā*[62] as *Brahmā*. Having apprehended *Brahmā* as *Brahmā*, he fancies him to be the *Brahmā*, conceives attributes in the *Brahmā*, fancies that the world is from the *Brahmā*, imagines that the *Brahmā* is his, and extols the *Brahmā* as such. What is the cause of it? I say, it is because this matter is not truly understood by him."

Here the meaning of "apprehends *Brahmā* as *Brahmā*" is—he apprehends the god just as people commonly do in ordinary speech. And the phrase "he fancies him to be the *Brahmā*" implies that he imagines him (a) according to his unregenerate desires, thinking— "Lo! this Great *Brahmā* in all his beauty!" (b) according to his fancies as to values (*māna*), thinking, "He is the supreme, the most high in the world"; (c) according to his speculative opinions, thinking, "He is the unchangeable, immutable eternal, stable and enduring, for ever."

The expression "he conceives attributes in the *Brahmā*" implies that he conceives such and such light, such and such splendour, such and such supernatural powers in him. The expression "he fancies that the world is from the *Brahmā*" signifies that he thinks that this world is born of, i.e., emanates from, this *Brahmā*, comes into existence only in relation to him. The expression "imagines that the *Brahmā* is his" implies that he considers the *Brahmā* to be our master, lord, and refuge. "Extols the *Brahmā* as such" means that he praises him by saying, "Ah! how majestic is he! Ah! how powerful is he!" The expression "Because this matter is not truly understood by him" means that it is not discerned by the threefold mode of discerning. In the first place, he does not investigate it in the light of such an axiom of knowledge as the *Brahmā* as such does not exist, the only existing things are the psychical and physical facts and conditions classed as "name-and-form". In the second place, he does not investigate the matter by the light of higher reason, which judges the psychical and physical facts and conditions as such are by nature impermanent, involve ills, and are accordingly not of the nature of soul or deity.

And in the third place, he does not investigate the matter by the light of a felt necessity of abandoning, once and for all, craving, imagined values, and false speculation which are rooted in erroneous apperception. These were indicated above in connection with our explanation of the expressions "He apprehends," "He fancies," "He extols." This lack of knowledge, indeed, is the cause of his apprehending and imagining and praising after this sort.

As regards the remaining faculties, such as those which are peculiar to the gods, etc., they are made manifest in the *Deva*, *Sakka*, *Brahmā*, *Yakkha, Nāga, Supaṇṇa*, and *Lakkhaṇa Saṃyuttas* (in the *Saṃyutta-nikāya*), as well as in the *Peta-vatthu* and other texts.

These faculties are not seldom found among men. But common people do not know and see them, although they are lodged in their own bodies. The recluses and Brahmans of great supernormal power in the past, or those who cultivate occult lore, alone know and see them. Those supernormal faculties, born of the result of *kamma*, are outside the mental range of average folks and should not be studied.

Nevertheless, these faculties are really common, speaking generally, to all beings. For all beings, during their continual journey in this endless series of lives, may travel from the nethermost purgatories to the topmost scale of existence, through all those that are intermediate. They may attain then to the state of gods, to that of *Sakka*, *Brahmās*, *Mahābrahmās*, and so on. Again from this highest scale they may be reborn into the states of woe. He who is today the King of Gods, or a *Brahmā*,[63] endowed with majestic powers, may become tomorrow a dog or a hog, and so on in rotation.

Other results of *kamma* not within the range of thought are such as come into effect among infrahuman beings. Besides, in the bodies of men and of the brute creation, there are physical conditions of

61 *Majjhima-Nikāya*, first *Sutta*, called "*Mūla-pariyāya"*, in the first fifty *suttas* called collectively *Mūlapaṇṇāsa*, or "Root-fifty".

62 That long-lived being worshipped under many names as "The Creator", "Lord God Almighty" etc.

63 "God Almighty".

the sense-faculties, resulting from past *kammas*. These, too, are of a nature not within the range of thought. For when in the case of a dead body, or a dead organ of sense, a man thinks "I will bring it to life again!", he only runs the risk of losing his reason, or of ruining his health by his thoughts and efforts. And why? Because he is striving against the inexorable working of another's past deeds.

In the *Mahāvagga-Saṃyutta*, in the section dealing with the Four Truths, the ten speculative views, maintaining that the world is eternal, that it is not eternal, and so forth, are called technically "world-thought" (*lokacintā*). But here we are using the term in a more comprehensive sense for all world-lore to be found in ancient texts under various names, for cosmologies conceived by the recluses and Brahmans of supernormal powers, by their pupils and pupils of pupils, or by Aṭṭhaka, Vāmaka, and such other recluses and Brahmans. The *Vedāṅgas*, for instance, are said to be derived from, and dependent upon, the contents of the three *Vedas* of the *Tri-Veda* Brahmans. The sciences mean medical science. The mantras denote spells for conquering the earth, winning wealth, etc. "World-thought" is also applied to the *Manikā* and *Gandhārī*-cults, mentioned in the *Kevaṭṭasutta*. The *Manikā*-cult is like the "supernormal thought" called "discerning the thought of another," a telepathic device. And the *Gandhārī*-cult is like the "supernormal powers of will," a device for executing various feats of supernormal character, such as floating through the air, etc. The latter is manifold, viz., root-cult, incantatory, numerical, and metallic. The root-cult is that which is rendered effective through medicinal roots; the incantatory cult is that which is brought into play through formulas of spells; the numerical cult is that which is brought into play through eight and nine series of numbers; and the metallic cult is that which is brought into play by means of metals like iron and mercury. And in the *Paṭisambhidāmagga* we read, "What are the feats of magic? A magician having recited his spells exhibits an elephant, a horse, a chariot, infantry, and various arrays of the army in the sky, in the firmament." In the *Upāli-sutta* of the *Majjhima-paṇṇāsa* we read; "What do you think, householder? Is a recluse or a Brahman, who is endowed with supernormal faculty and has obtained mastery over will, able to reduce Nālandā to ashes by a single curse? He is able, Venerable sir."[64]

Here the clause "who is endowed with supernormal faculty" means one who is said to be gifted with synergic *iddhi* applied to thought about the external world.

Among the four matters not within the range of thought, the powers of a Buddha stand highest in rank, *iddhi* proper comes next, and the supernormal faculties born of the result of *kamma* come last. This being the case, those who are in the higher worlds gifted with supernormal faculties born of the result of *kamma*, whether they are kings of gods or *Mahābrahmās* recognised as the supreme rulers of the world, become in the world of men attendants to Buddhas or their disciples, possessing majestic powers of intellect and will. And the same is the case with those recluses and Brahmans who are outside our religion, but have reached the climax of the supernormal faculties of gods in the higher world. Why? Because those faculties which result from *kamma* obtain among the beings of lower order. And secondly, because they are equipped with the moral, reflective, and intellectual qualities that are extant amongst us.

Among witchcraft concerned with mundane thoughts, those who attained to success were called *Vijjandharas*. The gods of lower orders and all demons and goblins served as messengers to the *Vijjandharas*. There were formulas of incantation and spells which were very powerful. They served to crush those gods, demons, goblins, etc.

Men who have supernormal gifts are seen sometimes in our own country (Burma). They repair to a forest, and having handled regularly the occult formulas and prepared themselves for days and nights, and achieved success, many begin to tour in villages and districts. Wherever they go, they provide instantaneous relief to those who are ill and come to them for help. They also exhibit many other feats of wonderful magic, and account for this or that fateful event in the life of men. But the rulers prohibit these occult practices, fearing lest they might give rise to violent commotions in the country.

64 *Majjhima-Nikāya*, I., 377.

V
Of The Three Worlds

Here we expound our system of the world under three headings.

(1) Physical Universe,
(2) Things, and
(3) Being (i.e., Person).

(1) By Physical Universe is meant the world conceived in spatial relation *(okāsaloka)*—as something in which things and beings have their existence. Thus heaven is the physical universe as regards celestial beings, earth is the physical universe as regards men, brutes, and things in general; and purgatory is the physical universe as regards infernal beings. It comprises the great earth, the great ocean, the circumjacent mountains,[65] Mount Sineru in the centre, round which seven successive ranges of mountains intervened by the seven successive oceans of intense cold, the four great islands, many other smaller ones, and the six abodes of *Devas*, and the twenty abodes of *Brahmās* in vertical positions. Such is termed one Spatial Universe or a Circular World-System (*Cakkavāḷa*). There are many other smaller world-systems innumerable in number in all the eight directions of the present one.

We also find in the *Tika-Aṅguttara* at the *Ānanda-vagga*, the three kinds of World-Systems, namely—(1) Small-thousand-world-system (*Cūḷasahassi*) which comprises one thousand *Cakkavāḷas*, (2) Medium-thousand-world-system (*Majjhimasahassi*) which comprises one million *Cakkavāḷas*, (3) Great-thousand-world-system (*Mahāsahassi*) which comprises one billion *Cakkavāḷas*.

There are also three other kinds of world-systems— (1) Ten-thousand-world system which is called the Realm of Existence (*Jātikhetta*) and it means the Realm in which the Buddhas appear and all the *Devas* and *Brahmās* therein form the audience of the Buddhas, (2) Great-thousand-world-system which is called the Realm of Influence (*Āṇākhetta*) and it means the Realm where the influence of the *Parittas*[66] and the Buddhas pervade, and all the *Devas* and *Brahmās* therein accept it, (3) Infinite-world-system which is called the Realm of Object (*Visayakhetta*) and it means the one which serves as the object of the Knowledge of the Buddhas.

There are three others also, (1) Sensual Plane (*Kāmadhātu*), (2) Material Plane (*Rūpadhātu*), (3) Immaterial Plane (*Arūpadhātu*). The first comprises eleven Realms of *Kāma* the second sixteen of *Rūpa*, and the third four of *Arūpa*.

Four Stages are also expounded, (1) Sensual stage (*Kāma-bhūmi*), (2) Material-stage (*Rūpa-bhūmi*), (3) Immaterial-stage (*Arūpa-bhūmi*), (4) Transcendental-stage (*Lokuttara-bhūmi*). The first three respectively comprise the Realms of *Kāma, Rūpa, and Arūpa*; and the last comprises the four Noble Paths, the four Noble Fruits and *Nibbāna*, the Unconditioned.

(2) The term "Thing" is used in the sense of conditioned things in general *(saṅkhāraloka).* Things in this sense include plants, trees, creepers, bushes, shrubs, etc; metals, such as gold, silver, etc.; in short, all the natural sources we draw from and enjoy; the objects fashioned therefrom by men, such as houses, chariots, carriages, etc.; and lastly, the things of intellectual creation, e.g., categories such as aggregates, senses, objects, etc.

(3) By beings (*satta*) or persons (*puggala*), we understand creatures generally—infernal beings, animals, spirits, demons, men, gods and *Brahmās*. There are beings terrestrial, aquatic, and aerial, oviparous, viviparous, moisture-sprung, and beings reborn without earthly parentage, beings without feet, bipeds, quadrupeds, and beings with many feet,

65 *Cakkavāḷa pabbata* which forms the boundary of this world-system, is situated circumlittorally in the extreme part of this universe, and it is said that the height is 82000 leagues.

66 *Parittas* are the verses especially compiled for the promotion of protection and general prosperity, such as *Ratana-Sutta-Paritta, Mettā-Sutta-Paritta*, etc.

beings with form and beings without form, beings having perception and beings having no perception and beings having neither-perception-nor-nonperception. The world of Space and the world of Creatures are both included among the world of Things. But the things when classified distinctly ad separately under the names of Realm and Creature have special names assigned to them, such as the "World of Space", and the "World of Creatures".

We shall now explain the mode of existence (*saṇṭhiti*) in the physical universe. According to our theory, earth rests on water beneath it, water rests on air, and air rests on open space (*ajaṭākāsa*). This open space is infinite below and on all sides. It is filled with air without motion, which supports the great volume of air (atmosphere) above it; this supports in its turn the great volume of water; and that supports this great earth. It is said in the text, "This great earth, Ānanda, is established on water, water is established on air, air on space. A time comes, Ānanda, when a mighty wind blows. This blowing causes commotion in the waters, and the waters being in commotion cause the earth to quake." (*Dīgha-Nikāya* ii., 107; Dialogues ii., 114)

Next we deal with the coming into being and the ceasing to be of the physical universe. The co-inherent quality of heat is the cause of birth, decay, and death of the physical universe, the cause of its origination and cessation. As it is said in the *Pāli,* "What is the element of heat? It is that which heats, that which causes things to decay, that which consumes, and that through which things reach an entire change." (*Majjhima-Nikāya* i., 188, 422). Accordingly it is the co-inherent heat which is ever causing co-existent things to burn, to decay, consuming them, changing them, and making them pass from one condition into another. The cold-therm (*sīta-tejo*) also determines the same effects in these matters. And it is now not necessary to say anything of the hot-therm (*uṇha-tejo*). It is quite clear.

As it is said in the *Dhammasaṅgaṇī* in the chapter of Matter, "That which is the growth of sense spheres is the development of matter, and that which is the development of matter is the continuum of the same." Birth may be classified into four divisions, birth, growth, development and continuum. Of these, birth means the first appearance of the conditioned things. Growth means the first start of development of appearing things. Development means the gradual extension of the developing things. Continuum[67] means the continuance of the developed and accumulated things. That is to say, things continue in such quantity as they have developed and they neither increase nor decrease. After that, these matters, together with the element of fermenting heat (*jīraṇa-tejo*) which causes the coexistent things to decay, gradually diminish at the stage of decay and disappear away at the final stage of death.

The world is considered by us as a system or order in which everything happens according to the laws of causality.[68] Because the great earth is being all the time heated, burnt, decayed, and matured by the twofold coexistent heat (I have elsewhere rendered it as cold-therm (*sīta-tejo*) and hot-therm (*uṇha-tejo*),) it cannot overcome the six stages. i.e., birth, growth, development, continuum, decay, and death. So also with the Mount Sineru, the circumjacent mountains, etc. Therefore in the Developed Epoch, all the earth, mountains etc., that come into being and appearance, pass gradually from the beginning through the four stages, i.e., birth, growth, development and continuum. That is to say, they rise, grow, develop and continue for a long time till at last they arrive at the stage of decay in which the influence of all the heat will over-rule all others. From that time onwards all the unessential things among them will at first be destroyed and the essential ones alone will remain. Then even the essentials will be consumed in the long run of process and only the more essential will remain. Thus continuing for an indefinite time, everything will at last arrive at the most extreme point of degree at which combustion may easily take place like gun powder, the munition of the king's army, which is apt to combust at the sudden contact with a spark of fire. Then this Developed Epoch will be destroyed by the action of fire in the manner said in the *Satta Sūriya Suttanta*. There it is said, "Just as, *bhikkhus*, there is no trace of ash nor of carbon perceptible, after the butter or the oil is burnt up, so also there,

67 It is better known as "inertia" in Physics.

68 *Dhammatā.* i.e., *dhamma-niyāmo*. The *Manoratha-pūraṇī* (Buddhaghosa's Commentary on the *Aṅguttara-Nikāya*) explains the latter term.

bhikkhus, will no trace of ash nor of carbon be discernible after the earth and Sineru, the king of mountains, have been burnt up. Thus, *bhikkhus*, all the conditioned things are inconsistent and unstable. It is advisable, *bhikkhus*, to be disgusted with all the conditioned things, it is expedient to detach them, and it is suitable to break free of them. Here, who would know, who would believe that this great earth and Sineru, the king of mountains will be burnt up, will be destroyed, will relapse into void, except those who have realised *Nibbāna*?"

It is said that the flames of the burning fire reach as far as the realms of *Brahmā*. This world-destructive fire burns up everything that exists between the mass of water below and the first realm of *Jhāna* above, without leaving a single atom of things behind. When the rock-earth (*sela-pathavī*) is burnt up, there in its place only remain the caloric energies (*utu-dhātuyo*) which will again become the germinal status of the rock-earth. Similarly when the dust-earth (*paṃsu-pathavī*) is burnt up there also remain the caloric energies which will again become the germinal status of the dust-earth. So the caloric energies which are the remaining dynamics of fire fill up the whole sphere. And the fire itself is entirely extinguished away. It is the Enveloping Epoch. And the one that continues in an enveloping state as has been just explained, is called the Enveloped Epoch. The duration of each of these Epochs is equal to that of sixty four Included Eras (*antarakappa*). What has been now said is the exposition of the twofold Enveloping Epochs.

In the second epoch, these caloric energies are carried about by the excessively cold atmosphere and they remain in such condition as they have been. But when they arrive at the matured, proficient, and adaptable state for re-action, that is to say become hot, then they transform into rolling clouds laying in great heaps and volumes. After that they transform again into great epoch reinstating rains and pour down all over the places where fire had burnt up in the Enveloping Epoch. The rain-drops coming into contact with very cool air, generally form into masses. And the water thus conglomerated slides into the infinite space as long as the air which is going to support the universe is not strong enough to do so. But as soon as the air below is capable to do so, it at once checks the fall of water and supports it. All the rain-water becomes implemental in the establishment of the new epoch. That is to say, they form into constituents of the universe such as rock, dust, water, etc. All these things occur according to the laws of caloric process (*utu-niyāma*) and are not created by any World-Lord. During the establishment of the constituents of the universe, the natural phenomenal process (*dhamma-niyāma*) plays an important part. By natural phenomenal process, we mean the proportionate and disproportionate procedures—(*sama-dhāraṇa*) and (*visamadhāraṇa*), of the elements of extension, etc. And again proportionate procedure should be understood as the natural process and disproportionate procedure as the unnatural process. Hence when the natural process goes on, the proportionate procedure takes place, and if the unnatural cause happens, the procedure becomes disproportional. Among the forms also, roundness is the natural form. Therefore through the proportionate procedure of elements, all the constituents of the universe establish in the round-about shape as if they were manufactured from machines. The great earth, the great ocean, the circumjacent mountains, Sineru, the central mountain, the glacial oceans (*sita-samuddā*) and *sītantarika* (glaciers in the hollows of mountains) and the circular ranges (*paribhaṇḍa-pabbata*) all establish in the round-about shapes. It is the contribution of natural phenomenal process.

Here indeed something should be said of the proportionate and disproportionate procedures of elements. Of the forms, the height of a person is said to be proportional when it is equal to his own span just as a proportionate banyan tree whose height is equal to the diameter of its circumference, otherwise it is said to be disproportional. In short, the repletion of 32 marks of an eminent person (*mahāpurisa-lakkhaṇa*) is proportional and their deficiency is disproportional. Good-mindedness is proportional while evil-mindedness is disproportional. Of the forms other than those of living beings as trees, etc., the symmetry of some of the banyan trees is proportional and the reverse should be understood in the other way. It is also the same way with all the trees, stems, branches, small branches, sprouts, leaves and fruits. In fact, all the infinite varieties of forms, etc., which appear in the world, owe their causes entirely to the variation of elements. To have

a full understanding of these procedures is within the province of the knowledge of infinite and various elements, of the Omniscient Ones. Those who do not know the various functions of elements look for the World-Lords. In fact there are no other World-Lords, but elements and the word "World-Lord" is merely the outcome of their fancy.

Now to return to our subject, among the caloric germs, some densely accumulated ones become rolls of cloud, other finely accumulated ones become volumes of water in their respective places. And through the influence of *kamma* of all creatures, there at the inception of the universe appear uninhabited abodes and celestial mansions for both men and *devas*, and also lunar mansions, such as the mansions of the Moon and Sun. In the higher abodes of *devas* and in the first *Jhāna* planes, there also appear uninhabited abodes and mansions for *devas* and *Brahmās*.

Here, the word *"Suññāni"* means having no owners, and the owners only come down from the higher planes of *Brahmās* after they have spent their life-terms there, and they occupy abodes earned by their past deeds. It is said in the Text, "In such periods, *bhikkhus*, and for such immeasurable length of time, the world develops. And while it is developing, uninhabited mansions for *Brahmās* are established".

Here also one should not display wonder at how all these abodes and mansions come into existence from the caloric germs through the influence of *kamma* of the creatures. Among the three worlds, the world of beings is predominant and superior to the other two which are merely subservient to the former. This great earth forms itself for the sake of the creatures, so also Mount Sineru, etc., and therefore it is not necessary to expound why and how those mansions are established. Mind and its qualities (*citta-cetasika*), known as norm, which belongs only to the world of beings, are termed mental elements. They are very powerful, "luminous and thrilling," and the fourfold unknowable springs out from them.

And at the time when men's life-span falls to a decade, the influences of the good deeds done by the people who are frightened at the outbreak of the world-destroying wars, pervade the whole world and raise the life-span again to the innumerable age.

In the passage "Through the influence of *kamma* of all the creatures," by "*kamma*" it includes all the good deeds performed during the whole enveloping Epoch in order to reach the higher planes by all the creatures who are frightened at the destruction of the world, and also all those good deeds performed during the two innumerable *kappas* by those who are reborn in the *Brahmā* planes. Therefore one should not think as to how the formation and establishment of those abodes and mansions are brought about.[69]

These celestial mansions are made of, and decorated with, all kinds of gems but they are as light as the bodies of the celestial beings (*opapātika-satta*) and situated on the motionless air like the heaps of cloud in the sky. The mansions of the Moon and Sun and some other lunar mansions, however, move about. How? There are two currents of wind in the sky. The one from Mount Sineru and its surrounding mountains blows out and the other from the circumjacent mountains blows in. These two currents of wind, coming into contact, form a great whirlwind and turn incessantly round Mount Sineru very swiftly, keeping it on the right. The lunar mansions are seen moving about as they are carried away by these encircling winds.[70] Some of them are light and some are lighter. Therefore slowness and swiftness of their movements are observed. The force of the two currents are proportional at one time and disproportional at another, and so we observe the different courses in which the mansions are carried away backward and forward by the encircling winds.

69 Ledi Sayadaw here intends to indicate the reinstatement of the developing Epoch or the reorganization of the new world with abodes of men and marvellous mansions for *devas*, by two causes, i.e., material cause and efficient cause. By the former he means the material or stuff out of which the world or the world of things organised. That is the primitive matter known as caloric germs or *utu*. And by the latter he means the force or agent through which the material phenomena are put together in various and marvellous shapes, forms, and sizes. That is the mental force known as action or will or *kamma*. For instance, in the case of a house, the wood, iron, and bricks of which it is built up are the material cause; and the carpenter who designs and builds it, is the efficient cause. Now the wood, etc., are comparable to *utu*, the material cause, of which the world is constituted; and the carpenter is comparable to the mental force, the efficient cause by which it is designed. *Translator.*

70 The expanding universe.

Some of the planets and mansions of the celestial *devas* situated below the course of the wind do not move. What has been spoken of is the developing epoch.

From the appearance of the sun and moon to the beginning of the enveloping epoch is the fourth incalculable developed epoch and its duration may be calculated as equal to that of the sixty-four included years. So much for the exposition on the two constructive epochs.

In this fourth developed epoch of the four incalculable ones, the greater the vastness of the world-stuffs, the more will be the violence of the world-destructive-fire in the first enveloping epoch. And the greater the violence of the world-destructive-fire, the more will be the immensity of caloric-stuffs in the second enveloped epoch. And the more the immensity of the caloric-stuffs, the greater will be the voluminousness of rainwater in the third developing epoch. Again the more the voluminousness of rain-water, the greater will be the vastness of the world-stuffs in the fourth developed epoch. Indeed it goes on forever in the same manner.

Without a known beginning, and without end, the world or physical universe continues the same whether World-Lords appear or not. Not made, not created by any such, not even a hundred, not even a thousand, not even a hundred thousand World-Lords would be able to remove it. By the law of heat, by the law of natural causation, the order of the physical universe is maintained.

The Organic World of Things

By this are implied trees, etc. The vegetable life is broadly distinguished into seedlings and growing plants. Here *"bījagāma"* is the collective term of all the trees which are in the stage of seedlings, and *"bhūtagāma"* is the collective term of all the trees which have passed the stage of seedlings and arrived at the fully grown stage. Just as we have said in the exposition of Psychological Order, that on account of the diversity of thoughts of the creatures, perception is diverse; on account of the diversity of perception, *kamma* is diverse; on account of the diversity of *kamma*, the genus of the animal kingdom is diverse; and so it may also be maintained here that, on account of the diversities of thoughts, perceptions and *kammas* of the creatures, the species of the seedlings are diverse; and on account of the diversity of the species of the seedlings, the species of all the plants and trees are diverse. In the case of animals, the actual result (*mukhya-phala*) is predominant, but here in the case of seedlings and plants, the complementary result (*nisanda-phala*) is predominant.

The term seed or germ (*bīja*), in its ordinary popular sense, implies various seeds—roots, and the rest—as described before. In the higher sense, however, seed or germ is to be regarded as a form of heat—caloric energy (*utu*). If this is so, a mango-stone, which, in the former sense, is called a seed-proper, cannot, in the latter sense, constitute the whole seed. For in that one mango-stone, there are these eight component elements (qualities primary and secondary)—extension, cohesion, heat, motion, colour, odour, taste, and nutrition. Of these, heat carries out the germinating function. Hence, it alone is radically entitled to the name of seed or germ. The remaining seven elements are complementary to heat; they do not directly perform the germinating function.

Moreover, the form of heat (or caloric energy—*utu*) which is specified above as seed or germ, is the same heat or energy in kind as that which is considered to be the germinating factor of the universe of a given period of time—an aeon. The germinal energy of seed could not bring its germinating function into play at the enveloping and enveloped epoch as it does not get any stimulus, but at the developed epoch it gets stimulus from earth and water and brings forth its germinating function. Therefore, just as there are only asexual people of apparitional rebirth so long as there is no sex distinction among the world of men, so also there are no species of seedlings and plants so long as the five kinds of seeds do not appear, but they remain latent in the state of mere germs in the earth and water. And afterwards, jambu-trees germinate from jambu-germs, mango-trees from mango-germs, and so on. But first of all there appears flavoursome earth (*rasapathavī*) spreading all over the surface of water. At that time, the volumes of rain which fall down from the realm of *Brahmā*, first of all form themselves into rock-earth, Mount Sineru, surrounding mountains, circumjacent Mountains, and Himalayan Mountains, the other places are covered with water. And then, after a lapse of very long time, the flavoursome earth

becomes hard, coarse and in-esculent. Then over this there forms a layer of earth (*bhūmi-papaṭika*). So it is said, "When the flavoursome earth disappears, a layer of earth deposits itself". This is the inception of earth. Ere long this layer of earth becomes hard and coarse and unsuitable for eating. Then from among the germs of seedlings and plants, sweet creepers (*padālatā*), rice, and paddy plants germinate. After that, many different species of grass, trees, creepers, and shrubs are propagated from the germs. Later, when time passes on and evil thoughts and bad behaviour increase, the essence, the sap, the taste and the nutritive properties in the trees dry up and vanish one after another. At that time, the elements of germs conglomerate in their respective species. Thus the root-germs conglomerate in roots, and so on. From that time onwards, those trees which germinate from roots, grow only from roots and so with the rest. The functioning of the Caloric Order, Germinal Order, and Natural Phenomenal Order by way of proportional and disproportional, upon the trees, etc., have been already mentioned in the foregoing pages. Here ends the exposition on the world of things.

The World of Beings *(satta-loka)*

To understand the nature of life[71] of a *satta*—a being, person, individual—is an exceedingly deep and difficult task. It lies at the basis, at the bottom of all philosophical speculations. We shall approach it from the two standards of truth—the conventional (*sammuti*) and the philosophic (*paramattha*).[72]

By "a being", conventional usage understands a *nāma-rūpa*—a compound organism—mental (*nāma*) and physical (*rūpa*). By this it means a certain appearance (*saṇṭhāna*) and a certain continuum (*santāna*), which it terms a being or person or individual.[73] Philosophic usage sees in "a being" a mental and material phenomenon or datum (*nāma-rūpa-dhamma*). For it, the appearance and continuum are just a mental construction and its verbal expression.[74] But the phenomena of mind and matter, out of which beings are constructed, are the data or subject-matter (*dhamma*) of philosophy. As if man having dug out clay should reduce it to powder, and by kneading that with water should make a jar. Jar, in that case, is the name given to the physical structure of the thing in question, while the powder or clay is the material or substance. This physical structure called jar appears only at the time when the potter shapes it in this particular fashion. When the jar is smashed to pieces, the structure to which the name "jar" was given, disappears, while the powder or clay as material remains. Here the physical structure of the jar is comparable to the organic form of a being, the name "jar" to the name "being", or "person", the powdered clay, to the phenomena of mind, matter.

By "continuum", or continuity in time, is generally understood the continued life of a being passing from one form of existence into another. But since this being is a mere concept of our mind, we cannot ascribe to the mental fiction the modes of physical origination and cessation. On the other hand, mind and matter, as real facts, can be conceived as springing into existence, and undergoing dissolution.

A being is said, from the conventional standpoint, to be born, to decay, to die, to fall from one state of existence and to be reborn into another. Taken in this sense, a being is born, during his whole life-term, just once at the time of birth and dies once and for all at the time of death. Mind and matter, on the contrary, come to birth, undergo decay, die and break down many hundreds of thousands of times, even in one day. Thus it should be explained. And it should also be clearly explained in the same manner according to the intellect and observation of others with regard to their own birth, decay and fall.

And just as conventional usage affirms that there is infinite space in the universe, so does philosophy maintain that space has no real existence. But this "exists" of the one standard, "does not exist" of the other, present no genuine mutual antagonism. How is this? Because each statement is from a different standpoint.

Similarly, by "a being" is implied some sort of

71 "Nature and life"– in the author's original Pāli *"pavatti"*; a staple term in the dynamic philosophy of Buddhism, meaning on-rolling, or procedure.

72 See Section II., "Of the two standards of Truth" p. 6 of vol. IV, No. 1.

73 *Satta*, etymologically, is "being". When animals are included, the more usual term is *pāṇa* or *bhūta*.

74 *paññatti* means both concept and term. See U Shwe Zan Aung in Compendium of Philosophy.

individual consciousness and intelligence. That this exists and persists in transmigrating—this is admitted as a truth from the conventional point of view. In *Abhidhamma*-knowledge, or philosophical truth, however, such a being is not recognised, does not exist. Only mental and material phenomena exist. And they do not persist in a series of transmigrations. They are perpetually dissolving, now here, now there. Yet here again between the "exist" and the "does not exist", there is no real antagonism. How is this? Because of the distinction drawn between a being (conventional view) and a phenomenal compound of mind and matter (philosophical view).

If by adhering to the belief that a being persists in transmigration, we hold that mind and matter do the same, then this is eternalist error (*sassatadiṭṭhi*). And if by adhering to the belief that mind and matter do not persist in transmigration, but break up and dissolve, now here, now there, we come to hold that a being does the same, this is the annihilationist error (*ucchedadiṭṭhi*).[75] To maintain the eternalist view is to shut the gate of *Nibbāna*. How so? Because if mind and matter transmigrate, then it is to be inferred that transmigration itself is eternal. And to maintain the annihilationist view is to shut the gate of heaven. How so? Because the working out of *Kamma* is thereby suspended. Moreover both of those views maintain that the living personality is a soul. And since the soul-theory is at the root of all false opinions, we shall find ourselves lodged at that root. Wherefore, avoiding those two extreme views, and adopting the distinction in standpoints described above, let us stand holding open every gateway to heaven and to the final Release.

Of these two Truths, the coming into being of all beings should be spoken of by way of conventional truth. While the universe is developing, and after the empty mansions in the world of *Brahmā* (i.e., the first realm of *Brahmā*) and in the six abodes of *Devas* are established, beings generally from the realm of *Ābhassara,* come down to be reborn in these places. Here some one would say, "Why are they generally reborn in the lower stages? As they have been there in the *Ābhassara Brahma-Loka* for so long, is it not convenient to them to cultivate higher *Jhānas* and ascend generally to the higher realms of *Brahmā*?" Thus it should be replied—

In the *Samacitta-Sutta*, *Aṅguttara-Nikāya*, vol. II, it is said that there are two kinds of beings, namely, a being with internal fetters, and a being with external fetters. Here the internal fetters are five in number—delusion of self (*sakkāya-diṭṭhi*), doubt (*vicikicchā*), adhesion to the efficacy of rites and ceremonies (*sīlabbataparāmāsa*), sensual desire (*kāmacchanda*), and ill feeling (*vyāpāda*). They are also called downward-tending-fetters (*orambhāgiya*). The external fetters are also five in number—desire to be reborn in the *Rūpa-loka* (*rūparāga*), desire to be reborn in the *Arūpaloka* (*arūparāga*), pride (*māna*), quivering of thought (*uddhacca*), and nescience (*avijjā*). These are also called upward-tending-fetters (*uddhambhāgiya*). Here "internal" means the *Kāmaloka*, and "external" means the *Brahmaloka*. Why are they so called? It is because nearly all the beings are reborn in the *Kāmaloka* and very seldom do beings take rebirth in the *Brahmaloka*. And where their rebirth is most, there lust for various objects is in great swarms. Therefore, *Kāmaloka* is called "internal" of all the ordinary folks. *Brahmaloka* should be understood in the opposite way. In fact, all these beings are pleased with, gratified upon, and delighted in, the pleasurable things which are full to the brim in the *Kāmaloka*, while there are none at all in the *Brahmaloka*. Why do they all get to the *Brahmaloka*? Because there is no abode at all below that when the world is destroyed. However, through the agitation of the downward-tending-fetters which have not yet been shattered, the beings in the *Brahmaloka* are always inclining to go back to *Kāmaloka*. For instance, when a town is disturbed and attacked, the people of the town take refuge in a big forest and stay there till peace is restored. Now the big forest is a very pleasant place, without any danger, and full of shade and water. But the people are always inclining to return to their town and they are not one moment happy however pleasant be the forest. Thus should it be understood here also. Therefore, the beings in the *Brahmaloka* descend generally to the *Kāmaloka* when the world re-establishes. When they are reborn as men in the *Kāmaloka,* their

75 See "*Brahmajāla-Sutta*" translated by the English Editorial Department, vol. III, No. 2 of 'The Light of the Dhamma'.

rebirth is at first apparitional. They are like the *Brahmās*. Everything is fulfilled at the instance of their wishes. They live at first upon *jhānic* interest (*jhānapīti*). Their bodies are luminous and brilliant. They live and walk in the sky. Their life-span is an incalculable one. And the rest, such as the decreasing and increasing of their life-span etc., should be understood as is said in the *Aggañña* and *Cakkavatti-suttas*.

VI
Of Causal Genesis

From the standpoint of ultimate, or philosophic truth, the order (or procedure, *pavatti*) in the world of rational individuals (*satta*) is by way of causal genesis. Hence we state the law of that order in terms of the formula called Causal Genesis (literally "happening-because-of" *paṭicca-samuppāda*)—because of ignorance, actions; because of actions, consciousness; because of consciousness, mind-and-body; because of mind-and-body, the six sense-spheres, (senses and objects); because of the six sense-spheres, contact; because of contact, feeling; because of feeling, craving; because of craving, clinging; because of clinging, becoming; because of becoming, birth; because of birth, decay, death, sorrow, lamentation, pain, misery, and despair. This is the genetic process of the entire body of ill.

(1) Ignorance, nescience (*avijjā*)

Let us here take the positive form, knowledge, first. Knowledge is cognising, knowing. Knowing what? The knowable. What is the knowable? Facts (called truth). What is truth, or fact? That which holds good at all times, and is a fact (lit., has come to be), which is "thus", which is not "not-thus", is not otherwise and not self-contradictory, is called Truth. How many aspects (*vidha*) of truth are there? There are four—the Fact itself, it's Cause, it's Cessation, the Means to it's Cessation. For example, in the Four Noble Truths concerning Suffering or Ill—The Noble Fact of Ill, the Noble Fact of the Cause (or Genesis) of Ill, of the Cessation of Ill, of the Means (or Path) leading to the Cessation of Ill. "Noble" truth here is equivalent to immoveable (*achala*) truth.[76]

Now, what is the fact of Ill? In the *Pāḷi* we are told that the five aggregates, or the six organs of sense are synonymous with the fact of Ill.[77] But why should the matter-group be comprised under the Noble Fact of Ill? Well, are not the factors of the body, even though the body be an angel's or a god's, subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair? Now this quality, "subject to birth", includes liability to (re-) birth in purgatory, or as a beast, or in such evil planes of life as those of *Petas* or *Asuras*. It includes the being involved again and again in passions, in wrong-doing, in diseases and infirmities. Hence, rebirth in any material shape is a state of perpetual peril and liability to suffering.

The second Noble Truth is described as the Cause, or Origin of Ill. Here by the word origin (*samudaya*) is implied, that which gives rise to, or develops Ill. What is that? Craving (*taṇhā,* or unregenerate desire). Who so does not put away such desires, begets and fosters all the ills characterising the life of a mental and bodily organism.

The fact of the cessation of Ill is known as the third Noble Truth. We conceive cessation as two-fold, namely, the cessation of what has already arisen, and the cessation of what has not yet arisen. When we include under cessation the cessation of cravings not yet actual, we are really referring to ills that are not yet felt, since cravings are their cause

76 No etymology is here intended. It is simply a method of ancient edifying exegesis.—*Ed.*

77 E.g. *Saṃyutta,* iii., p. 23 f.; iv., 2, etc., etc.

(NOTE– Editorial footnotes are, unless otherwise stated, those of the original editor.)

or root. Hence the task of making to cease is immediately concerned with cravings, not with suffering. And by cessation we mean not temporary removal, but final nonreappearance. Of two men who each cut down a poisonous tree, only he who cuts away the root ensures the impossibility of regrowth.

In the fourth Noble Truth, again, the means or course referred to is in reality the Path leading to the cessation of Craving, and thus of Ill; of those ills, namely, associated, as we saw, with mental and bodily organic life. Doctrinally, the Path generally denotes the Noble Eight-fold Path which consists of Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Contemplation, and Right Concentration.

These fall into three groups—insight, concentrative practice, and moral conduct. Under insight come Right View and Right Resolve; in the moral group are Right Speech, Right Action, and Right Livelihood; and in the concentration-group are Right Effort, Right Contemplation and Right Concentration.

It is worthy of note that by the Path we understand, from another point of view, the carrying out of the act of comprehension (*pariññā*). The work of comprehension is three-fold, namely, penetrating insight into the nature of reality and laws of things; investigating comprehension of the three characteristic marks of phenomena; and the comprehension which abandons hallucinations attaching to things of temporal sequence thus inquired into. More strictly, the term Path is taken to signify the fullest exercise of the last-named work of comprehension. For it is through work of comprehension that we get rid, first, of belief in a soul; secondly, of inherent craving for sensuous pleasures; and thirdly, of inherent craving for rebirth.

Here it should be noted that, instead of a negative name, such as Cessation of Ill, we might give a positive name, such as Attainment of Happiness, to the third Noble Truth. Happiness is of two kinds; pleasure as experienced by the gods and average men, and the blissful tranquillity reached only by those who follow the Noble Path. Pleasure is the experience of those who are victims to craving while the experience of blissful tranquillity is only for those who are masters of knowledge. This realm of bliss we call *Nibbāna*, where the nutriment for craving is wanting.

To sum up—Knowledge is the act of knowing, the knowing what ought to be known, i.e., the four Noble Truths. If this be so, and if Ignorance be rightly understood as the opposite of knowledge, then it necessarily follows that Ignorance is the act of not knowing what ought to be known, i.e., the four immutable Noble Truths.

(2) Actions (*saṅkhāra*)

These are the plannings, the activities, "puttings-together," in virtue of which living beings accomplish something; that of which the moral consequence is either good or evil, meritorious or the contrary, attaches to this life or has bearing upon the life that is to follow upon the present one. In our phraseology, we take *saṅkhāra* to signify all those actions by way of deed, speech, and thought, which determine the modes of our existence now or in time to come or both at present and in future. Actions so conceived fall into three grades (or kinds)—the demeritorious, the meritorious, and those of an unoscillating nature (*āneñja*). Of these, demeritorious actions are bad deeds, words and thoughts; meritorious actions are good deeds, words and thoughts belonging to the *kāma* planes of life;[78] the third kind are acts of the mind, involving merit, done in the *rūpa* planes of life[79] and good acts of the mind done in the *arūpa* planes of life.[80] But how is it that because of ignorance, actions come to pass? They who do not understand, do not know the four Noble Truths; for them the three types of hallucinations as to their mind and body, thus conditioned by ignorance, come into existence. The hallucinations in their development form what we call craving-materials, and these materials in their development form the modes of our existence now or in time to come. It is thus that because of ignorance, actions come to pass.[81]

78 i.e., Life from purgatory up to the lower heavens.

79 Life in the higher material heavens (*Brahmā*-world, etc.)

80 Life in purely mental heavens. See *Compendium of Philosophy. Ed.*

81 "Come to pass" is not in the text here or above. The reader will have noted that the formula of Causal Genesis at the head of this section is a series not of propositions but of correlated terms; "because of ignorance actions," etc.—*Ed.*

(3) Consciousness (*viññāṇa*)

This is our term for knowing (i.e., coming to know) in a variety of ways. It includes awareness of cognition through sense and cognition through work of mind. For example, we cognise objects by way of sight; sounds by way of hearing; odours by way of smell; sapids by way of taste; the tangibles by way of touch, and the cognisables by way of thought. Accordingly, we distinguish cognition into six modes—visual, auditory, olfactory, gustatory, tactile, and mind cognition.

Visual cognition is the mode in which the process of consciousness takes place in (connection with) the eye, etc. By mind-cognition we understand the mode in which the process of consciousness takes place in connection with thoughts (as distinguished from sense-perception).

Again, cognition is distinguished into two kinds, according as it leads to moral or immoral results.

Our main question is, how is it that because of actions, consciousness comes to be? It is worth noting that in this case, actions are but a name for the element of volition (*cetanā-dhātu*) given in a process of consciousness. The term consciousness, too, is used in a limited sense for what is called resultant rebirth-consciousness (i.e., consciousness in a newly-conceived embryo). Hence the expression, "Because of actions, consciousness" signifies that the rebirth-consciousness results, or emerges from the volitional effort in the previous birth.

It may be asked, "How is it possible that, the action done in the previous birth ceasing to be, the rebirth-consciousness should now emerge from it?" Here we ought to clear up the ambiguity that attaches to the expression "ceasing to be." In accordance with our conception, cessation implies the completion of an act. There are three stages—the will to act (*kamma-cetanā*), the impulse and vim of the act (*kamma-vega, kammānubhāva*), and the resultant state (*vipāka-bhāva*). Let us take an illustration.

Suppose a man were to sow a mango-seed. He does so with a view to obtain mango-fruits. Obviously, then his action is purposive. The seed thus sown engenders a mango-tree. But nobody can say until the tree bears fruits whether the seed was sound or not. In the course of time the tree bears fruits. It is then, and only then we judge, that what was so far merely potential in the seed, is now actualised in the fruits. Between the potential and the actual or resultant, there is the intermediate process, the stimulation and development of the potential into a living force, represented in this illustration by the growth of the mango-tree. On this we are entitled to say that the seed contained in some mysterious way both the end to be realised and the active process that is essential to it. Thus if we say that the seed ceases to be in engendering the tree, we mean thereby only that it has developed into a living force, so as to reach its end.

Now we conceive volition to be the germ of rebirth, a motive force in our conscious activity which brings rebirth-consciousness into play. Our underlying postulate is that fruition marks the cessation or completion of an act of volition. The Omniscient One, too, declared to the effect, "I declare, *bhikkhus*, that no voluntary actions reach a termination without making the accumulated fruits and results to be felt" (*Aṅguttara-Nikāya.,* v., 292).

(4) Name-and-Form (*nāma-rūpa*)

Name is that which bends towards (*namati*) objects and Form is that which undergoes change (*ruppati*), is transformed as conditions vary. Under name are grouped sensations, perceptions and mental properties. Form includes matter and material qualities.[82] "Because of consciousness, name and form"—by this we mean that rebirth-consciousness is the seed or principle of change as to name and form. In the series of causal genesis, name and form denote no more than mind and body in a developing man. We must note that *rūpa* (rendered here loosely as form) denotes also a living body, an organism capable of development from a seed or germ into a living, thinking individual.

(5) The six sense-spheres (*saḷāyatanāni*)

The term *āyatana* (going to) is applied to the six organs of sense, because they serve as places (*ṭhānāni*) in a living body, where six external objects, coming from this or that source, strike (produce stimulus), and thereby set up or occasion (i.e., bring into play), presentative functions (*ārammaṇa-*

82 Hence mind-and-body is the better rendering for most purposes.—*Ed.*

kiccāni), and where the mind and mental properties, with their six inward-turning doors, coming from this or that seat or basis, set up receptive, or "object-seizing" functions (*ārammaṇa-gahaṇa-kiccāni*). The six sense-spheres are the eye, the ear, the nose, the tongue, the body, and the mind. Here the sphere of the eye denotes the sensitive material quality of the organ of sight; ear denotes the sensitive material quality of the organ of hearing; nose that of the organ of smell; tongue that of the organ of taste; body that of the organ of touch; and mind denotes the organic consciousness (*bhavaṅga-cittaṃ*)

The six sense-spheres are termed also the six sense-doors, or gates, because they serve as so many sensitive media, through which the six external sense-objects and the six internal thought-processes (*vīthi-cittāni*), entering and leaving the six doors, mix as objects and subjects (*visaya-visayi-bhāvena*), "door" meaning sensitive medium and not physical aperture.

Of these, the organic consciousness, being radiant as a pure diamond, is not merely a sensitive medium. As it was said, "Radiant, indeed, is consciousness (*cittaṃ*), O *bhikkhus*."[83]

In the case of moisture-sprung and congenital beings, the sense-spheres are rather dull, but in the case of beings of "apparitional birth," they are of a divine nature—shining and burning.

But how is it that "because of name and form, the six sense-spheres" come to be? The answer is to be found in the laws of embryological growth. In viviparous beings, the senses and sense-organs develop, as the embryo develops in the womb. The specific senses and sense-organs develop at various stages though which the embryo passes.[84]

(6) Contact (*phassa*)

Contact is the act of touching. Consciousness cognises each several objects. But contact must be distinguished from such a sense-cognition. For contact implies that "concussion" which alone brings the functional activity of the senses into play. As commonly understood, contact may be a mere physical collision or juxtaposition of two things. But in *abhidhamma* (or philosophy), touching denotes only stimulus (*saṅghaṭṭana*). Otherwise, all material things would be called tangible objects. But the force of the term "stimulus" is that there must be union, meeting, acting together of all things connected with the stimulation. It is by reason of this acting together that various sense-operations take place. In the *Pāḷi* we are told, "Due to contact, and conditioned by contact, feeling, perception, and active complexes are manifested." (*Saṃyutta-Nikāya, iii, 101 f.*)

Contact is regarded also as one among the four kinds of nutrition. Taken in this sense, contact is of six kinds—visual, auditory, olfactory, gustatory, tactile and mental.

But how is it that because of the six sense-spheres, contact comes to be?

In the *Pāḷi* we read, "Because of the eye (organ of vision), visual cognition arises with regard to visual objects. The conjuncture of these three is contact. The same holds true of the other special senses." This means that based upon the sense-organ, and depending on the sense-impression (*nimittaṃ*), sense apprehension comes to pass. This being so, the intensity of impression, in the case of each special sense, varies with the stimulus.

(7) Sensation, Feeling (*vedanā*)

Vedanā means experiencing the enjoying of the essential property (lit. *taste, rasa*) manifested in the object by the contact-stimulus. That essential property is either pleasant and agreeable, or unpleasant and disagreeable. Further, regarded in this aspect, *vedanā* is distinguished into six kinds, corresponding to the six-fold contact, namely, sensation born of visual contact, that born of auditory contact, etc.

Vedanā is also applied to feeling, distinguished into three types—joy, grief and hedonic indifference. According to yet another classification, *vedanā* is five-fold—pleasure, pain, joy, depression, and indifference. We hear also of these three kinds of experience—infernal (or infra-human), human and celestial or divine (super-human). The lowest form of infra-human experience (such as that of hellish

83 *Pāli– "Bhikkhave cittaṃ pabhassaramidaṃ"-Aṅguttara-Nikāya*, I, p.10. *Accharāsaṅghāta-Vagga.* (*Eds.—The Light of the Dhamma)*

84 The translator has cut this section short, for the reasons given previously. The author enlarges on the account of embryological growth given in the Comy. on *Kathāvatthu,* xiv, 2 (See *Points of Controversy,* 283 f.)-*Ed.*

beings) is one of unmitigated misery. Average human experience is of a mixed character, while the highest form of divine experience is one of absolute bliss. But the difference is that of degree… We have now seen that the phrase, "because of contact, feeling", means contact or stimulus is the necessary antecedent of feeling.

(8) Craving (*taṇhā*)

This implies hankering, thirsting always after things one does not possess. Craving, so regarded, involves naturally worrying and pondering over things. For instance, a man thus broods over the past, "The things I had before I now, alas! have not"! He calculates thus about the future, "Should this happen in time to come, it would be for my welfare!" He may worry as well over the present, "The things I have now, I shall not afterwards obtain!"

Craving is six-fold—for sight, for sound, for smell, for taste, for touch, and for things cognisable or intellectual (*dhammas*). In the *Satipaṭṭhāna-Sutta* we read, "Sight is (looked upon) in this world as pleasant and agreeable. If Craving arises, it arises in seeing and settles there. And so, too, with regard to sound, smell, taste, touch, and cognisable objects".[85]

Because of feeling, craving comes to be. This means that feeling (or, sense-experience) is the necessary antecedent of craving.

(9) Grasping (*upādāna*)

This means adopting, laying a firm hold on. Negatively, it implies the inability to shake off a thing, even after experiencing great pain due to it, and perceiving its many evil consequences. Grasping, so conceived, is said to be four-fold—sensuality (*kāma*), dogmatism or, orthodoxy, (*diṭṭhi*), belief in works and rites (*sīlabbata*), and the belief in soul (*attavāda*). Of these, sensuality denotes an intensified form of craving for all pleasant, agreeable, and sensuous things.

By dogmatism is to be understood that orthodoxy which leads a person to think, "This alone is true, and everything else is false."

By belief in works and rites is meant the fixed view, that the man is able to purify himself, to free himself from pain by means of external, outward rules, or by means of self-mortification, self-torture, instead of religious meditation and philosophic contemplation.

The belief in soul is described as the theory of animism, as the doctrine of a permanent ego, or the postulate of Being (*sakkāyadiṭṭhi*). He who is in the grip of this view, considers this ever-changing world in the light of a permanent substratum or unchangeable essence (*sāra*).

Now, "because of craving, grasping comes to be" means that in our system, craving is regarded as the necessary antecedent of sensuality, dogmatism, belief in works and rites, and belief in soul.

(10) Existence (*bhava*)

By this we understand becoming, or the attainment of individuality (lit. self-ness *attābhāva*). Existence is conceived by us under two aspects—(a) action, (b) result.

(a) The active side of existence is for us the life of action (*kammabhava*), the present life in which a man performs various actions by way of thought, speech and deed, moral and immoral, pious, spiritual and intellectual, determining thereby his character (*saṅkhāra*), or shaping the nature of his future existence (*upapattibhava*). Thus the term action (*kamma*) includes, first ten immoral actions—the killing of living beings, the taking of what is not given (i.e., not one's own), unchastity, falsehood, slander, harsh language, idle talk, greed, hate, and erroneous views. Secondly, the ten moral actions—abstinence from killing, from thieving, from unchastity, lying, calumny, harsh language, and idle talk, absence of greed absence of hate, and right views. And thirdly, the points of pious duty (*puññakiriyā vatthūni*)—liberality (*dāna*), conduct (*sīla*), contemplation (*bhāvanā*), civility, hospitality, the giving of what has been won (distribution of merit), appreciation (*anumodana*), and correction of erroneous views of others.

In judging each immoral action, we consider these four "fields of *Kamma*": (1) as one's own act, (2) as instigating another, (3) as consenting to another's instigation, and (4) as commending the act.

In like manner, we judge each moral action, according as: (1) it is one's own act, or as (2) one inspires another to do it, or as (3) one consents to

85 *Dīgha-Nikāya*, ii. 308 (cf. Dialogues, ii. 340.)

another's instigation, or (4) one commends the act.

Again, moral actions are distinguished as (1) worldly (*vaṭṭanissita*),[86] and (2) unworldly (*vivaṭṭanissita*). Worldly moral actions are those which are done with the object of bringing fame and reputation in this life, and of securing high rank and fortune in the life beyond.

And those which are unworldly denote these moral actions which are done with the desire that they may lead to the extinction of craving in future, and not with the object of bringing fame and reputation in this life, or of securing high rank and fortune in the life beyond. This last mentioned type of moral actions is further distinguished as (1) those which are preliminary (*pāramīpakkhiyo*), and (2) those which are perfective (*bodhipakkhiyo*).

(b) Existence as (resultant) rebirths (*upapatti-bhava*). These are said to be nine-fold (including two[87] systems of classification). According to the first system of classification, the lowest in the scale are rebirths in the worlds of sentience (*kāma-bhavo*); the next higher are rebirths in the heavens of form (*rūpabhava*); those higher still are rebirths in the formless heavens (*arūpabhava*); yet above these are placed the heavens called conscious (*saññī*), the unconscious (*asaññī*), and the neither-consciousness-nor-unconsciousness (*nevasaññī-nāsaññī*). According to the second system of classification, these six grades of existence are divided into three—those endowed with one "mode" (*ekavokāra*), those endowed with four modes (*catuvokāra*), and those with five (*pañca-vokāra*). Here, those with five modes include the sentient and corporeal beings, endowed with five aggregates; those with four denote those unconscious beings who are endowed with four aggregates; and those with one denote the unconscious beings who are endowed with one aggregate.

But how does existence (rebirth) come to be "because of grasping"?

Those average or worldly persons, who have not put away the four forms of grasping or clinging, by the right means or Path, indulge in each of the four forms in their deeds, words and thoughts. All their activities are in one way or another prompted by their clinging to sensuous desires, to opinions, to the efficacy of habits and rites, to their belief in a soul. Activities thus accompanied by clinging inevitably bring about, at death, some form of rebirth, some re-instatement of *khandhas*, or constituent aggregates.

(11) Birth (*jāti*)

This expression is applied to the generation of beings, to the manifestation of *saṅkhārās,* that is to say, the appearance as individuals of what the nine above-named modes of existence are potentially. Sentient existence is divided into these four types of beings: (a) the oviparous; (b) the viviparous; (c) the moisture-sprung; and (d) *opapātika* birth (apparitional, without physical generation). All the gods of the six *kāma-planes*, and all the infernal beings are said to be of the last kind. In the Developing period,[88] men were thus born, and so, too, were animals, spirits, and earthly gods. Subsequently, men appear to have been[89] viviparous, and even oviparous and moisture-sprung. The same holds true of animals in general. All corporeal and incorporeal *Brahmās* are of apparitional birth.

But how does birth come to be "because of Becoming"? In this way—the life of action determines the type of future existence, and that type of existence becomes manifest by way of birth.

(12) Decay and Death (*jarā-maraṇa*)

(a) Decay. Corresponding to the nine grades of existence, referred to above, decay is said to be nine-fold. But it is considered also under these two heads—mental (*nāma-jarā*) and physical (*rūpa-jarā*). Each of these two kinds of decay is further distinguished into that which is momentary (*khaṇika*) and latent (*apākaṭa*), and that which is prolonged (*santati*) and patent (*pākaṭa*). The latent is to be known (inferred) from the patent. For were there no momentary change, there would be, a *for-*

86 *Lit*– dependent on the Round (i.e., of rebirth, of lives)-*Ed.*

87 The nine-fold existence is classified under three systems and not under two as remarked by the translator. The first three are classified according to planes, the second three according to perception or consciousness, and the last three according to constituent aggregates. *U Niyama.*

88 See *Exposition,* II

89 That is, passed through the evolutionary stage of.

tiori, no change of a more prolonged duration.

But how does the fact of prolonged mental decay (i.e., change), (*parivattana*) become evident (or intelligible)? It becomes evident through the occasion of sensations in the body, pleasing or painful; through feelings of joy or grief in the mind; through the perception of sight, sound etc.; through such higher functions of the mind as reflection, discursive judgment, etc.; or through such functions of the understanding as (cognitive or intuitive) insight, hearing, etc. Here the meaning of the expression *saṅkamati*, "pass on" is that the old stream (of consciousness) disappears and a new stream makes its appearance. But without *a priori* admitting decay (*parihāni*), it is impossible to conceive such a disappearance. Besides, one must admit, the mind changes very quickly. The Master said, "I do not see, *bhikkhus*, a single thing so quickly changeable as mind. And it is not easy to find an analogue for this quickly changing mind."[90] Obviously, by the expression "quickly changeable," in the quoted passage is meant the passing on of the flow of consciousness. Thus the quick change of the mind being realised, we are better able to conceive its decay and death.

But how does the fact of continuous physical change become intelligible? It becomes intelligible through bodily movements. For instance, in the time of walking, when the first step has been taken, then we can take the second step. And it becomes evident from all natural changes, such as the seasons of the year, the months, the fortnights, the nights and days, and the great periods.

(b) Death. Corresponding to the nine grades of existence, this is also said to be nine-fold. Death is distinguished again into these four kinds—that which is due to expiration of the term of life; that which results from the extinction of *kamma*; that which results from both of these two causes; and premature death. Premature death may be due either to the action of past life, or to that of present life; either to the drifting result of action, or to the overflowing result of action.[91]

It may be asked, why these three—birth, decay and death—are included among the factors of the causal genesis? They are no other than the three characteristics of compound things. Are they not, therefore, of slight importance, of slight consequence? No, we must not speak thus. For of all phenomena of life, these three are of the greatest importance, of the greatest consequence. For these supply the necessity for the advent of Buddhas. In the words of our Master, "If these three factors did not exist in the world, no Buddha would have been born. But because these exist, Buddhas are born". That is to say it is in understanding, penetrating into the root-causes of birth, decay and death that the knowledge and mission of the Buddha consist.

The Master himself declared, "Those recluses and Brahmans who do not know the causal genesis of decay and death, do not know what the cessation of decay and death is. It is impossible that they, overcoming decay and death, will remain (for ever the same)."[92]

Thus it is evident that our whole conception of the causal genesis (*paṭiccasamuppāda*), or the causal order (*dhammaniyāmo*)[93] has this end in view; to understand, to penetrate the cause of birth, decay and death. The knowledge of a learned, Noble Disciple (Who has gained an insight into the law of causal genesis) is self-evident (*apara-paccaya*); "There being ignorance, there is *kamma*; there being *kamma*, there is rebirth-consciousness;… there being birth, there are decay and death. Where ignorance is not, there *kamma* is not; where *kamma* is not, there rebirth-consciousness is not; where birth is not, there decay and death are not."

In conclusion, this causal genesis, this causal order, is the basis, the fundamental conception of our system, the penetrating wisdom of the Noble ones. It is the Norm which serves as the door of *Nibbāna*, the gate of "the Ambrosial." That is to say, it is the path which leads to the abandonment of all views of individuality, all theories of soul, all forms of dogmatism and kinds of craving.

THE END

---

90 *Saṃyutta-Nikāya*, ii, 95

91 See Exposition, II.

92 *Saṃyutta-Nikāya*, ii, 46

93 In Dhamma, as meaning "effect", *cf. Points of Controversy, p. 387.*

Dhamma-Niyāma
A Discussion

(The following extracts from letters of U Nyāna, Patamagyaw, and Mrs. C.A.F. Rhys Davids, M.A. are here inserted as they introduce some comments on the Dhamma-Niyāma and are worth while to be recorded for the benefit of the interested readers)

From Mrs. Rhys Davids to U Nyana.

"…I especially wish to raise the question as to the Exposition of the term *Dhamma-Niyāma*, both as to the translation of that section and indeed as to the Exposition itself—but this with all reverence.

Cordially yours,
C.A.F. Rhys Davids"

✧

From U Nyana to Mrs. Rhys Davids.

"…Now, dear *Upāsaka*, I wish to say a few words on the exposition of the term *Dhamma-Niyāma*. First of all if I were to render into English the terms of the fivefold *Niyāma*, I would do so as follows:

(1) *Utu-niyāma*—the order of things in relation to climatic conditions.
(2) *Bīja-niyāma*—the order of things in relation to germinal condition.
(3) *Kamma-niyāma*—the order of things in relation to moral conditions.
(4) *Citta-niyāma*—the order of psychogenesis.
(5) *Dhamma-niyāma*—the natural order of things (other than the above mentioned.)

Mr. S.Z. Aung's rendering as "Natural Phenomenal Sequence" is a good one but it does not, I think, cover the wide meaning of the term, *dhamma*. Here *dhamma* is used to mean the whole cosmos or universe (the 31 stages or*bhūmiyo*) with its inhabitants both animate and inanimate. Hence the *Dhamma-niyāma* is the whole ordered system of the cosmos. And the first four *niyāmas* are only the specific orders specialised from it, as each of them is universally predominant among many other orders. So whatever order remains unspecified or unspecialised, it comes under the heading of the *Dhamma-niyāma*. The *Dhamma-niyāma* may be expounded in many aspects. The revelations of all the branches of science may be cited for the treatment of the cosmic order if one is capable of doing so. But Ledi Sayadaw, as a philosopher, is obliged to expound it from the philosophical point. There are also, as you know, two methods in our Buddhist philosophy in expounding the *dhamma* in the light of their causes and effects, namely, *Suttanta-nayo*[94] and *Abhidhamma-nayo*.[95] The former is more adaptable to all classes of mind than the latter which is only suitable to those who have preliminary knowledge of *Abhidhamma*. So the *Mahāthera* chooses the *Suttanta-nayo* to expound with. And he, after treating the cosmic order pretty well, takes the *Paṭicca-samuppāda* for his context. The whole of the Expositions is meant to reveal the following facts."

"There is no World-lord, no Creator who makes or creates the universe; but the fivefold order of law. All is the sum total of causes and effects which are rising and ceasing every moment. Nothing is abiding in this world of transience, wherefore no eternal peace can be found but on the other hand, it can only be found beyond this world of changes where no *jāti* or becoming is found through lack of cause. And to reach that place where eternal peace abides, we must walk along the eightfold Noble Path which, though it pertains to this world, leads to the way out, and when we get to the end close to the Outer-world, (let me say so) or to *Nibbāna* and as soon as we draw away the last foot, set on this world, we at once ascend the *Lokuttara-Bhūmi*, the *Nibbāna* peace. So much for the Expositions…

With best wishes,
I remain,
Yours in the Order,
U Nyāna"

✧

94 *Suttanta-nayo*—According to the methods shown in the *Suttas*.
95 *Abhidhamma-nayo*—According to the methods shown in the *Abhidhamma*.

From Mrs. Rhys Davids to U Nyāna.

"…Thank you for your note on the *Niyāma*. Personally I find either of the definitions of *Dhamma-niyāma* unsatisfactory. Any division must seem so to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification. It would pass muster with us if it was a *Sesaniyāma* only, for any orders not included in 1-4. But then it should be so called, and not *Dhamma-niyāma*. According to the Burmese traditional interpretation the whole five ought to be called the *Pañcaka-dhamma-niyāma* and the 5th the *Sesa*-(or *Pakiṇṇaka?*) *niyāma*. Or there should be a Sixth, the *Buddha-niyāma*."

"Not knowing this traditional interpretation, I, when I introduced the subject to Western readers, in my Buddhism (1912) p. 117 foll., judged that the 5th *niyāma* was not *Dhammā,* but *Dhamma-niyāma*. I noted Buddhaghosa's illustration of it on *dhammatā* in the rebirth and appearance of a *Sambuddha* on earth—and it seemed to me a wonderful concept, and one necessary to the Buddhist idea of the Cosmos, that among the laws of that Cosmos should be the *uppatti (-upapatti* you say-) from time to time of a *Sabbaññū* Buddha. You Buddhists must call this a law. How otherwise do you explain the recurrence of Buddhas?"

"And to place this wonderful law at the end with just any other *niyāmas* that have not been specified in 1-4 seems most unsatisfactory. How I wish I could discuss this in Burmese with the *Mahāthera*, Western fashion….

Believe me,
Sincerely yours,
C.A.F. Rhys Davids"

(This letter was translated into Burmese and sent to Ledi Sayadaw who in return wrote a long note on *Dhamma-niyāma* which is also printed in this book at the end.)

✧

From U Nyāna to Mrs. Rhys Davids.

"…With regard to our classification and definition of *Niyāma*, I agree with you in your modification of the word "*Dhamma*" as "*Sesa*" or "*Pakiṇṇaka*" for the fifth order only in sense but not in word-expression. For we should not only look into the import of the word but we should respect the moral importance of the word-expression as well. If we use the word "*Sesa*" for the last order, there should probably be a more definite number of *Niyāmas* for it to refer and it should not have been stated as that there are only five kinds of *Niyāmas*. The orders which the *Dhamma-niyāma* comprises are so numerous in quantity and so variant in quality that even an analyst of intellect and extraordinary gift like Buddhaghosa is sure to fail in his bold attempt to get all into detail. And the Buddha even warns his disciples not to contemplate too much upon the laws and forces of the natural constitution of the universe and of life reigning therein in these words—*"Lokacintā, Bhikkhave, acinteyyā na cintetabbā. Yaṃ cintento ummādassa vighātassa bhāgi assa,"* as they give rise to insanity and fatigue to the vigorous pursuer after research and as he can never reach, I dare say, the triumphant goal of his profound research, however far advanced his observation, experiment, analysis and classification of phenomena may be. It is the *Buddhavisayo*,[96] and the entire revelation can only be safely entrusted to one who is possessed of *Sabbaññutañāṇa*.[97] When aspiration for research after phenomenal occurrence eventually arises in His disciples' minds, the Buddha usually calms it with these words—"*Dhammatā esā, bhikkhave*"[98] or "*Dhammatā*" *yaṃ, bhikkhave*, etc.,[99] lest they should waste away their valuable time in unfruitful research. From such passages and from such data, Buddhaghosa after careful observation and speculation infers that there are five *Niyāmas*. Now to turn to our discussion of *Sesa*, it is only used, I presume, when it is required for reference or summing up, but not in formal classification. I have never come across, as far as my reading is concerned, the word "*Sesa*," "the rest", used even by the Western Analyst in enumerating his formal classification. As regards to the other word "*Pakiṇṇaka*," it is preferable to the word "*Sesa,*" as it may mean miscellaneous order, or order of heterogeneous types, or

96 The power of the Buddha.
97 Omniscience.
98 "That is the Law of Cosmic Order, O Monks."
99 "This is the Law of Cosmic Order, O Monks."

order of things not arranged under any distinct class. But it is doubtful whether it has a wide and comprehensive sense as the word "Dhamma". It's proper use is only in particular case as we find in the "Compendium of Philosophy" as "*Pakiṇṇakacetasika*," which is used quite differently from what Buddhaghosa wishes to explain in his classification. In *Pāḷi* language no suitable word can be found other than the word "*Dhamma*" which is a philosophic expression applied to things in general. It is neither an introduction of new expression nor his own invention that Buddhagosa has used the term "*Dhamma*" for the last division of *Niyāma* so as to include all that has not been said in the previous ones. It is but an adoption. Let me invite your reference to the classification of *Āyatanas* and *Dhātus*. Of the twelve kinds of *Āyatana* and eighteen kinds of *Dhātu*, the last of each is called *Dhammāyatana* and *Dhammadhātu*, and each claims to include anything included in the previous ones. According to the definition "*Sabhāvaṃ-dhāretī ti dhammo*," every kind of *Āyatana* and *Dhātu* is a *dhamma* and yet each kind stands in co-ordinate rank with the last one. And the *Dhammāyatana*[100] cannot include them as they have got their special name (*laddha-nāma-visesa*). Here the connotation of the Dhamma is limited and in *Pāḷi* such term is known as "*Pasiddha-ruḷhī*" and it has no right to extend its sphere of nomenclature over other terms of *laddhanāma-visesa*. You may as well see that in classification of six *Viññāṇāni* (see *Abhidhammattha-saṅgaha*, ch. IV.), the last division is called *manoviññāṇaṃ*, and *mano*, though it is a common term for all classes of consciousness or thought (*citta*), cannot claim to include the five kinds of consciousness previously enumerated, such as *Cakkhuviññāṇam*, etc., for each of which has its special name; but it is applicable only to any other *cittas* not included in the previous classes. So also is the same in our case. The *Dhamma-niyāma* cannot claim to include the above four *Niyāmas* though each is really a *dhamma* or a thing within the legitimate sphere of its definition, but it is limited to include only what are not included in 1-4. And the first four have a right to stand co-ordinately in rank with the last, and hence you need not also call them the *Pañcaka-dhamma-niyāmo*. Allow me to give you an instance of Western classification. The English grammarians classify an adverb into the following distinct classes—as adverb of time, place, number, quantity and quality. As each class is co-ordinate with the other divisions, the adverb of quality, though it may legitimately claim to include all the other classes in the sense of its being a qualifying word, must be maintained without any prejudice and contention as the proper classification. Hence the adverb of quality may mean any adverb not included in the previous classes. Now we see that it is on all fours with our method. With regard to your suggestion to include a sixth, i.e., *Buddha-niyāma,* I think it is not necessary. It may come under the head of *Dhamma-niyāma*. It is not a universal order applicable to many others but itself. It should be borne in mind that the appearance of a Buddha is not a regular recurrent one. Some universes have one or more and others have none at all, and even in the former case it is not synchronous. Therefore it seems to Buddhaghosa that the *Buddha-niyāma* does not deserve a special treatment in his elucidation of the general laws. It is the *dhammatā* that a Buddha appears only when a *Bodhisatta* has fully reached the perfection of the *Pāramitā's* and *Buddha-dhamma's*….

I remain,
Cordially yours,
U Nyāna"

Note on Dhamma-Niyāma

by Ledi Sayadaw
(Translated by U Nyāna).

The aim of the scholiasts in expounding the five-fold cosmic order should at first be noted. There are both in this world of men and of gods two kinds of conception, namely, (i) *Issara-kutta*, and (ii) *Brahma-kutta*. The conception by which some people believe that there is a Supreme Ruler of the three worlds who ever lives in heaven and by whom everything is created, is the *Issara*[101] *kutta*. It is also called *Issara-nimmāna* (created by *Issara* or *Isvara* or Supreme Ruler or God). And the conception by

100 Mental object as Base.
101 Jahweh or Jehovah

which some people believe that there is a *Brahmā* who ever lives in heaven, who is the great Father and Great-grand-father of all beings, who creates everything and supremely rules over the three worlds, is the *Brahmā-kutta* (created by *Brahmā*). Here *Issara* and *Brahmā* differ only in expressions but each is the designation of the same Deity, the World Lord, the creating God. Of the two, *Brahmā* is the name assigned to the supposed, supreme Being by the *Brahmans* and Hindus and it has become a general notion in the three worlds of men, gods and *Brahmās* since the world begins. As to the name *Issara,* it is not a universal notion but a later imaginative adoption by those who fail to acquire the knowledge of origin of the world and primary causes of things in existence. In order to cast away these two imminent conceptions, the scholiasts have expounded the fivefold cosmic order.

The fivefold cosmic order is as follows:

(1) *Utu-Niyāma*, (2) *Bīja-Niyāma*, (3) *Kamma-Niyāma*, (4) *Citta-Niyāma*, and (5) *Dhamma-Niyāma*. Of these five, the meaning of "*Dhamma*" in the last order should be first shown. We will, quote a few lines from the *Nidānavagga-Saṃyutta*, *Āhāra-vagga*, X *Sutta*, page 162, which run—*"Jātipaccayā, bhikkhave, jarāmaraṇaṃ. Uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ṭhita "vā sā dhātu, dhammaṭṭhitatā, dhammaniyāmatā, ida-paccayatā. Bhavapaccayā, bhikkhave, jāti. Uppādā vā Tathāgatānaṃ… pe.. ida-paccayatā… pe Avijjāpaccayā, bhikkhave, Saṅkhārā. Uppādā vā Tathāgatānaṃ… pe… ida-paccayatā. Ayaṃ vuccati paṭiccasamuppādo.*"[102] In this text, the natural things or phenomena (*Sabhāvadhamma*) are first shown with the words "*Avijjā,* etc." and then the meaning of the word "*Niyāma*" is expressed in the following sentence "*Uppādā vā Tathāgatānaṃ, etc*." Therefore the word "*dhamma*" denotes both the things which mutually stand in relation to one another as cause and effect, for a *dhamma* always depends for its appearance upon some other *dhamma* which again in its turn requires some other antecedent for its arising. Hence any *dhamma* may be both cause and effect. And the word "*Niyāma*" expresses the fixity of sequence of cause and effect. Here is our interpretation of the sentence "*Ṭhitā va sā dhātu, dhammaṭṭhitatā, dhammaniyāmatā, idapaccayatā*." There, indeed, ever exist in this universe, that natural order of elements, that establishment of sequence of causes and effects, that fixity of mutual relation of causes and effects, and that causal nexus of individual things or phenomena, such as *avijjā,* etc. In this text, the word "*dhammaṭṭhitatā*" is synonymous with "*dhammatā*," and the word "*dhamma-*

102 English translation—"What, O monks, is Dependent Origination?" "Through Rebirth are conditioned Old Age and Death"—whether, O monks, there be an arising of *Tathāgatas*, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that, the *Tathāgata* is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying, "Behold.
Through Rebirth are conditioned Old Age and Death.
Through the Process of Becoming, Rebirth is conditioned;
Through Clinging, the Process of Becoming is conditioned;
Through Craving, Clinging is conditioned;
Through Sensation (feeling), Craving is conditioned;
Through Contact (impression), Sensation is conditioned;
Through the six bases, Contact is conditioned;
Through Mental and Physical Phenomena, the 6 Bases are conditioned;
Through Consciousness, Mental and Physical Phenomena are conditioned;
Through *Kamma* formations (rebirth-producing volitions), Consciousness is conditioned;
Through Ignorance, *Kamma* formations are conditioned.
Whether, O monks, there be an arising of *Tathāgatas*, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that, the *Tathāgata* is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying Behold. Through Rebirth are conditioned Old Age and Death. This O monks, is called Dependent Origination."
(NOTE.-The 6 Bases– The five physical Sense-organs with mind as the sixth.)
(*Eds.-The Light of the Dhamma.*)

niyāmatā" with "*dhamma-niyāmo*". The renderings made by Maung Shwe Zan Aung and U Nyāna on the word "*dhamma-niyāma*" seem to be in conformity with the above quoed text.

Just as the method of word-description (*padasodhananayo*) is expounded at the very outset in the Expositions of the Ten Books of *Yamaka*, so also here we should apply that method first in the classification of the fivefold *Niyāma*. In the expression "*dhamma-niyāma*," the word "*dhamma*" denotes all mental and material things. Therefore, *bīja, kamma* and *citta* are all *dhammā,* and it comprises all of them. Hence "*utu*" gets two names, (1) "*dhamma*," a general or common name, (2) and "*utu*" an individual or distinct name. In like manner, *bīja, kamma*, and *citta* get two names each. But in the classification of *Niyāma*, the individual names are used for the first four so as to particularise and make distinction from the rest of things, mentals and materials, which are conveniently treated under one common name of "*dhamma*". For this reason the term "*dhamma-niyāma*" should not be taken in its full application, but must be restricted within bounded limits to denote only the things which are not included in the first four. When it is required to treat "*utu*" as *Niyāma,* one should not call it a "*dhamma-niyāma*" though it (*utu*) is really a *dhamma*, but must use the appropriate and individual name and call it an *"utu-niyāma*". The same rule holds good with *bīja, kamma*, and *citta-niyāma*.

For instance, we presume that there are five classes of workers on board a ship, the Captain, the Engineer, the Pilot, the Officer, and the sailors. Now, the owner of the ship, being very much pleased with the works of the crew, and wishing to give them a bonus, sends a man with some money to distribute among them according to his instruction that so much should be paid to so and so. When distribution is made, the Captain and the other three are not entitled to receive shares from those of the sailors though they are working on board the ship under one common name as sailors, for they have already received special gratuity under the individual names of Captain, Engineer, Pilot, and Officer. Thus it should be understood here also. So much for the word-description.

Moreover, among the six kinds of objects, the *dhammārammaṇa* stands last. So also *dhammāyatana* and *dhammadhātu* stand last in the categories of 12 *Āyatanas* and 18 *Dhātus* respectively. Here also the denotation of each should be understood according to the method of word-description just as in the fivefold *Niyāma*; We will reproduce here a few lines from the Books of *Yamaka* which will serve as a means to obtain a clear knowledge of the method of word-description.

> *"Dhammo dhammāyatanaṃ ti. Dhammāyatanaṃ ṭhapetvā, avaseso dhammo dhammo, na dhammāyatanaṃ; dhammāyatanaṃ dhammo-c'eva dhammāyatanañca. Dhammāyatanaṃ dammo ti? Āmanta." Āyatana-Yamaka. "Dhammo dhammadhātu ti. Dhamma-dhātuṃ ṭhapetvā, avaseso dhammo dhammo, na dhammadhātu; dhammadhātu dhammo ceva dhamma-dhātu ca. Dhamma-dhātu dhammo ti Āmantā?" Dhātu-Yamaka.*

"Is *dhammo* a *dhammāyatana*" Excluding the *dhammāyatana*, the remaining *dhammo* is *dhammo*, and not *dhammāyatanaṃ;* but *dhammāyatanaṃ* is both *dhammo* and *dhammāyatanaṃ*. "Is *dhammāyatanaṃ* a *dhammo*? Ay." "Is *dhammo* a *dhamma-dhātu*? Excluding the *dhamma-dhātu*, the remaining *dhammo* is *dhammo*, and not *dhamma-dhātu*; but *dhamma-dhātu* is both *dhammo* and *dhamma-dhātu*. Is *dhamma-dhātu* a *dhammo*? Ay."

Now I have dealt enough with, to respond to the critical observation—"Any division must seem to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification."—made by Mrs. Rhys Davids, in her letter to U Nyana.

With regard to her sound suggestion—"It would pass muster with us if it was a *Sesa-Niyāma* only, for any orders not included in 1-4. But then it should be so called, and not *Dhamma-Niyāma*… And the fifth, the *Sesa* or *pakiṇṇaka-niyāma*"—we would say thus:

If the fifth order is called the *Sesa-niyāma*, it would only mean that the above four orders did not involve in it. But if it is called the *Pakiṇṇaka-Niyāma*, it would not only mean that it did not mix up with the above four orders but it would also allow various kinds of order, such as the *Buddha-Niyāma*, etc., to be included. However in our Buddhist Philosophy, the word "*dhamma*" and its scope of meaning

are very important and extensive. How? It is an ample work for the word "*Dhamma*" to uproot and destroy all the false notions, such as *Issara-kutta-diṭṭhi, Brahma-kutta-diṭṭhi, Sakkāya-diṭṭhi*, etc. The whole of the seven Books of *Abhidhamma* is composed with the expressed purpose of disclosing the meaning of "*Dhamma*". Particularly, the exposition of the five-fold *Niyāma* by the Scholiast is the attempt to eliminate the unfounded notions of *Issara-kutta* and *Brahma-kutta*. It will be clearly shown later how it eliminates. Here the difference between the power of the Great *Brahmā* or the so-called Supreme Ruler and the influence of the Cosmic Laws should be shown. The Great *Brahmā* can shed lustre over many thousands of world systems with his radiant beauty. He can see everything in those worlds, can hear sounds, get to any place and return to his own at the instance of his will, and read the minds of men and gods. As to his supernormal power (*iddhi*) concerning creation and transformation, he can create or transform either his own body or any external object into many and any forms. But these are only shadow-like shows and exhibitions which when he withdraws his power are sure to disappear away. In fact he cannot create a real creature or thing, in the least louse or its egg, which will not disappear away when the creative power is discontinued. In exhibiting gardens and trees through his creative power, he can create and exhibit only temporal, unsubstantial, unreal, and counterfeit shapes of, and resemblances to, the desired things. A tree, a real, substantial tree, even a blade of grass, he can never create. Because the appearance of a phenomenon, the coming into being of a creature, or the growing of a plant, is not within the range of supernormal or creative power, but is within the domain of the Cosmic Orders, such as *Dhamma-Niyāma, Kamma-Niyāma* and *Bīja-Niyāma*. The things created only last while the *Iddhi* is acting behind them, and they are liable to disappear as soon as the *Iddhi* is withdrawn. The occurrence of hot, rainy and cold seasons are the natural process of climatic order and not the operation of *Iddhi*. As regards *Dhamma-Niyāma*, the Great *Brahmā* can transport thousands of men in their present life to Heaven if he wishes, but there he cannot make them neither to become old nor to die, and even when they die he cannot debar and save them from falling into or being reborn in the abodes of torture. For the mental and material aggregates constituting the persons of men are under the sway of natural laws (*Dhamma-niyāma*) of birth, old-age and death. He cannot also make men or any creatures to be born in Heaven after they die because the inception of new life in new abodes after death is not within the sphere of the operation of *Iddhi* but it is within the domain of *Kamma-niyāma*. In this world, any one who kills and eats daily, fowls, etc., and always drinks intoxicating liquor, must fall, in spite of his daily prayers and attendance to church, into the planes of misery after death. The Great *Brahmā* or the Supreme God cannot save him in any way. Because it is within the domain of *Kamma-niyāma* and not within that of *Iddhi*. On the other hand, any one who disbelieves in the notions of *Issara-kutta* and *Brahma-kutta*, who is a strong believer in the laws of *Kamma*, and who shuns evil actions and always cultivates good deeds, is sure to ascend the higher abodes of gods and *Brahmās* after death. And the Great *Brahmā* cannot prohibit him from coming up to Heaven. Because the influence of *Iddhi* can never over rule that of Moral Laws. The Great *Brahmā*, were he to encounter the Cosmic Laws, cannot defend and save even himself from falling into their clutches, let alone others. So much for the differentiation of *Iddhi* and *Niyāma* in respect of their influences.

Now to show how the notions of *Issara* and *Brahma-kutta* are refuted. There are some people who think that there is only one world, and who do not believe that there have been many cycles of worlds in the past and that an unlimited number of worlds will follow this present one in future. But they do believe that this present world has both its beginning and its end. And in looking for the primary cause of its beginning, they utterly fail. However, reflecting upon the houses and buildings and their designers and builders, they come to the conclusion that this world must have its originator and he must be the Creator or the Supreme Ruler, or the Great *Brahmā*, or the God. On the other hand, Buddhism teaches that many cycles of worlds have been formed in the past and many others will follow the present one in succession. It also teaches that the world has its beginning and its end, and there are causes, called natural laws, for the formation and destruction of every world; and these natural laws

exist forever and go rolling on in the infinite space of time. Therefore, the followers of Buddhism have no notion whatever of *Issara* and *Brahmakutta*. So much for the refutation of the two notions. It has also been sufficiently dealt with in my Expositions.

Among the fivefold *Niyāma*, the *dhamma-niyāma* is most important. *Cakkavatti* and *Aggañña-Suttas* of the *Dīgha-nikāya* are the fields for *Dhamma-Niyāma*. In those *Suttas* we find the order of life-span, or, under the common name, the *dhamma-niyāma*, which reveals the facts that the incessant rise and fall of human life-span from a decade to a myriad (*asaṅkhyeyya*) and vice versa, are due to *Kusala* and *Akusala-dhamma*. Besides those *Suttas*, such kinds of order may be found in many places in the Text. In the *Dhamma-hadaya-vibhaṅga* of the *Abhidhamma Piṭaka* and in the *Uposatha-Sutta* of the Eighth Book of *Aṅguttara-Nikāya*, the six abodes of *Devas* and twenty abodes of *Brahmās* and their life-span are definitely expounded. It is also a kind of *Dhamma-niyāma* which in other religions is never heard of. It may be called the Order of life-span (*Āyukappa-niyāma*) if one would like to particularise. Or it would not be wrong to enter it under the heading *kamma-niyāma*.

"Or there should be a sixth, the *Buddha-niyāma*"—with this suggestion, we are quite in concordance. Because in specifying it separately, the great wonders of the Buddha would be more conspicuous. I have also written in my Exposition that there should be a sixth, the order of birth (*jāti-niyāma*) which we find in *Vāseṭṭha-Sutta* (*Sutta-Nipāta, Mahā-vagga*). Because it seems to be a distinct class of order from *bīja* and *kamma*. With regard to the *Buddha-Niyāma*, we cannot say that the appearance of a Buddha occurs in every world. Very few are the worlds in which a Buddha or Buddhas appear. We must then assign the *Buddha-niyāma* to the occasional occurrences of certain wonderful and mysterious presages such as the quaking of ten thousand worlds etc., during the infinite space of time while a *Bodhisatta* is fulfilling the *Buddha-dhammas*, that is, from the time a *Bodhisatta* receives the ultimate prediction from a Buddha that he would certainly become a Saviour like himself, till he attains to Buddhahood and enters into the final goal, the *Nibbāna-dhātu*. The marvellous occurrences of such wonderful and mysterious presages are recorded in *Buddavaṃsa*, in the chapter, known as "Sumedhā's reception of *Dipaṅkara's* prediction." They occur also when the *Bodhisatta* in his last life enters the mother's womb, when he issues from it, when he renounces the world, when he becomes the Buddha, when he sets rolling the Wheel of Law, when he appoints the time of his death, and lastly when he enters into *Nibbāna*. Such occurrences are called "*dhammatā*" by the Commentators. There is also a kind of *dhamma-niyāma* which comes under the name of *dhammatā* in the *Mahāpadāna-Sutta*, in the *Dīgha-nikāya*. In the *Majjhima-nikāya*, it comes under the name of *Acchariya Abbhuta Dhamma*. See *Upari-paṇṇāsa* third chapter, third *Sutta*. In the Commentaries, these wonderful and mysterious things are classed under *dhamma-niyāma*.

If the *Buddha-niyāma* be specialised, the *Sāvaka-niyāma* should not be overlooked. It should also be treated distinctly. And what then is *Sāvaka-niyāma*? It is the order of precept, etc., of the disciples, comprising the laymen, *devas* and *Brahmās* who have received deliverance from any one of the many Buddhas, surpassing in number the sands of the River Ganges, who have appeared in the cycles of aeons that have no knowable beginning. Before we proceed any further, we should here first show the *puthujjana-bhūmi* and *puthujjana-gati*. Of the two, *puthujjana-bhūmi* or the stage of worldlings, means the potentiality of *kilesās,* the immensity of evil deeds, and the open door of the four planes of misery, on account of the strong hold of soul theory. The potentiality of *kilesās* means the capability of committing the five great sins, i.e., matricide, parricide, etc., and the possibility of holding strongly the three fixed views (*Niyata-diṭṭhi*), i.e., *natthika-diṭṭhi*—nihilism, *ahetuka-diṭṭhi*—anticausationism, and *akriya-diṭṭhi*— antimoralism. The immensity of evil deeds means that the innumerable evil deeds committed in the past are always following the personality of the worldling wherever he goes, and that the immense number of new evil deeds are also surrounding him to fall in at every moment. How? Bearing in mind the difficulty of attaining a manhood life (*manussattabhāvo*), we are to understand that a worldling has spent many myriads of existences in the abodes of misery before he had a chance of being reborn in the world of men. Similarly, millions

of miserable lives precede the fortunate life of a *deva*, and many ten-millions (*koṭis*) of lives in miserable abodes are followed by a life of *Brahmā* only if circumstance favours. So, the more are the evil existences, the greater is the immensity of evil deeds. There are evil deeds which have given effects and which are to give effects if they get favourable circumstances in one's own personality. There are also many evil deeds which will arise in the worldling as long as he clings to self. However he has also good deeds but they are as few as the handful of sand while the evil deeds are as much as the sands of the River Ganges. Such is the immensity of evil deeds in an individual who clings to self. What is meant by "the open door of the four planes of misery"? A *puthujjana*, though he be fortunate enough to become a human being, is always inclining to the miserable existences on account of the immensity of evil deeds and clinging to self. Generally speaking, many are those who are reborn in the four miserable abodes after their death. It is also the same with the *Devas* and *Brahmās*. When they die, they gradually fall into the tortured states. These facts are expounded in the *Nakhasikha-Sutta* of the *Saṃyutta-Nikāya*, in the fifth Chapter, *Āmakadhaññapeyyāla* of *Mahāvagga-Saṃyutta*. If one once falls into the abodes of miserable ones, it is very difficult for him to be reborn again in the abodes of men. This fact is also expounded in *Bāla-paṇḍita-Sutta*, in the *Suññata-vagga* of *Uparipaṇṇāsaka, Majjhima-nikāya*. So much for the *Puthujjanagati*.

✧

"Rev. U Nyana,
Dear Sir,

I have been deeply touched by the goodness and great kindness of the *Mahā Thera* in condescending to answer himself, and to answer so fully the points I raise in my letter to you concerning your traditional teaching of the fivefold *Niyāma*. He has certainly made it very clear that, under "*Dhamma-niyāma*," we have to understand a cosmic law relating to causally-ordered *dhammā* or phenomena; and not a cosmic law of the *Saddhamma*, the second of the *Ratanattayadhammā* which are in Buddhaghosa's list, "*hetu*" rather than "*pariyatti*." Will you be so good as to convey my respects to him and my sincere thanks for this kind message, my great satisfaction at hearing that his health is restored and my best wishes for the recovery of his sight and for his continuance in good health….

Yours Sincerely,
C.A.F. Rhys Davids"

"Householder, an *Ariyan* disciple does not become fit for the life in the heaven-worlds by yearning for heaven, neither by praying for it or nor by thinking much of it. The *Ariyan* disciple must take the steps that lead to heaven, and when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-worlds."

Aṅguttara-Nikāya, The Book of the Fives, iii (43)

The Catusacca Dīpanī or
The Manual of the Four Noble Truths

The Catusacca Dīpanī or The Manual of the Four Noble Truths

By Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

The Five *Khandhas* (Groups of Existence)

Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā pupphulūpamā,

Marīcikūpamā saññā, saṅkhārā kadalūpamā,

Māyūpamañca viññāṇaṃ, desitādiccabandhunā.[1]

The Omniscient Buddha declared, "The Corporeality-Group resembles a heap of foam which is devoid of Soul-entity and essence; the Feeling-Group resembles water bubbles which are devoid of Soul-entity and essence; the Perception-Group resembles a mirage which is devoid of Soul-entity and essence; the Group of Mental Formations resembles the trunk of a banana tree which is devoid of Soul-entity and essence; and the Consciousness-Group resembles deceitful appearances produced by a magician, and which are devoid of Soul-entity and essence."

The Twelve *Āyatanas* (Bases)

Ajjhattika	*Bāhirā*
(Six Somatic Bases)	(Six External Bases)
Eye	Visible Object
Ear	Sound
Nose	Odour
Tongue	Taste
Body	Body-contact
Mind-base, (*manāyatana*)	Mental-object (*dhammāyatana*)

Suññogāmo suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ-adhivacanam; cakkhāyatanassa, sotāyatanassa, ghānāyatanassa, jivhāyatanassa, kāyāyatanassa; manāyatanassa; gāmaghātakacorā ti kho, bhikkhave, channetaṃ bāhirānaṃ āyatanānaṃ, rūpāyatanānaṃ, saddāyatanānaṃ, gandhāyatanānaṃ, rasāyatanānaṃ, phoṭṭhabbāyatanānaṃ, dhammāyatanānaṃ.[2]

"Monks, the Six Somatic Bases—the Eye, the Ear, the Nose, the Tongue, the Body, and the Mind-base or Consciousness (*Manāyatana*) are figuratively termed 'a ruined village'. The Six External Bases—visible objects, sound, odour, taste, body-impressions and mental-objects are figuratively termed 'gangs of robbers who plunder the village'."

Eighteen Psycho-physical Elements

eye	visible object	eye-consciousness
ear	sound	ear-consciousness
nose	odour	nose-consciousness
tongue	taste	tongue-consciousness
body	body-contact	body-consciousness

mano-dhātu (mental-element)

dhamma-dhātu (mental-object-element)

mano-viññāṇa-dhātu (mind-consciousness-element)

According to the Declaration "*Attano sabhāvaṃ dhāretītidhātu*", as these eighteen psycho-physical elements never act according to the wishes of beings, but function according to their respective na-

1 *Saṃyutta-Nikāya, khandhavaggasaṃyutta, khandhasaṃyutta*, (5) *Pupphavagga*, (3) *Pheṇapiṇḍūpama-sutta*. 6th syn– Edition pg 115.

2 *Saṃyutta-Nikāya, saḷāyatanavagga, saḷāyatanasaṃyutta* (4) *āsīvisavagga, āsīvisopama-sutta*. 6th syn– Edition pg 383.

tures, they are termed *dhātu* (elements).

Three-Psychophysical Elements and Dependent Origination

The *Nidāna-vagga* of the *Saṃyutta-Nikāya* says:[3]

Lokasamudayañca, bhikkhave, desessāmi lokanirodhañca,

I. *Kathañca, bhikkhave, lokasamudayo?*

1.*Cakkhuñcapaṭiccarūpe ca uppajati cakkhu-viññāṇaṃ, tiṇṇaṃ saṅgatiphasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti.*

2. *Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; peyyāla;*

3. *Ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ tiṇṇaṃ saṅgati phasso; peyyalā;*

4. *Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ tiṇṇaṃ saṅgati phasso, peyyāla;*

5. *Kāyañca paṭicca, phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ tiṇṇaṃ saṅgati phasso, peyyāla;*

6. *Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, peyyāla, dukkhakkhandhassasamudayo hoti, evañca bhikkhave lokasamudayo.*

II. *Kathañca, bhikkhave, lokanirodho?*

1. *Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhā nirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasoka-paridevadukkhadomanassa upāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca, bhikkhave, lokanirodho.*

2. *Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasoka-paridevadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca, bhikkhave, lokanirodho.*

3. *Ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasoka-paridevadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca, bhikkhave, lokanirodho.*

4. *Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā, jarāmaraṇasoka-paridevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca, bhikkhave, lokanirodho.*

5. *Kāyañca paṭicca phoṭṭhabbe ca upajjati kāyaviññāṇaṃ tiṅṅaṃ saṅgati phasso, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādāna, nirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasoka-paridevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca, bhikkhave, lokanirodho.*

6. *Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasoka-paridevadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca, bhikkhave, lokanirodho.*

The Buddha said, "I will teach you, monks the origin of repeated birth and passing away of beings in this world.

I. What, monks, is the origin of beings?

1. On account of the eye, and visible object, eye-consciousness arises. Impression (*Phassa*) is the

3 *Saṃyutta-Nikāya, Nidānavagga-saṃyutta, Nidānasaṃyutta*, (5) *Gahapati-vagga*, (4) *Loka-sutta* 6th syn– Edition p 301.

conjunction of the three; through *Phassa, Vedanā* (Feeling) arises; through *Vedanā, Taṇhā* (Craving) arises; through *Taṇhā, Upādāna* (Grasping) arises; through *Upādāna, Bhava* (Process of Becoming) arises; through *Bhava, Jāti* (Rebirth) arises; through *Jāti, Jarā-maraṇa* (Decay and Death), *Soka* (Sorrow), *Parideva* (Lamentation), *Dukkha* (Pain), *Domanassa* (Grief) and *Upāyāsa* (Despair) arise. Thus arises this whole mass of Suffering.

2. On account of the ear and sound, ear-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

3. On account of the nose and odour, nose-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; *through Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

4. On account of the tongue and taste, tongue-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

5. On account of the body and bodily impression, body-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti, Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

6. On account of mental element and mental-object element, mind-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering. This is the origin of beings.

II. What monks, is the passing away of beings?

1. Monks, on account of the eye and visible object, eye-consciousness arises. *Phassa* is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief and Despair. Thus takes place the extinction of this whole mass of Suffering. This is the passing away of beings.

2. On account of the ear and sound, ear-consciousness arises. Impression is the conjunction of the three, through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

3. On account of the nose and odour, nose-consciousness arises. Impression is the Conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

4. On account of the tongue and taste, tongue-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinc-

tion of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation Pain, Grief, and Despair. Thus takes place, the extinction of this whole mass of suffering. This is the passing away of beings.

5. On account of the body and bodily impression, body-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

6. On account of the mental element and mental object element, mind-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings."

1. *"Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ"* On account of the eye and visible object, eye-consciousness arises.—three psycho-physical elements.

2. *"Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ"* On account of the ear and sound, ear-consciousness arises.—three psychophysical elements.

3. *"Ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ"* On account of the nose and odour, nose-consciousness arises—three psycho-physical elements.

4. *"Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ"* On account of the tongue and taste, tongue-consciousness arises.—three psycho-physical elements.

5. *"Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ"* On account of the body and bodily impression, body-consciousness arises—three psycho-physical elements.

6. *"Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ"* On account of mental element and mental object element, mind-consciousness arises—three psycho-physical elements.

Thus there are six triads making in all the eighteen psycho-physical elements.

Here, *Phoṭṭhabba* means the combination of *Pathavī* (the element of extension), *Tejo* (the element of kinetic-energy) and *Vāyo* (the element of motion).

Dhamma-dhātu (mental-object elements) comprise all kammically wholesome, kammically unwholesome and kammically neutral phenomena excepting the former seventeen psycho-physical elements.

The Meaning of Sixteen Characteristics of Truths

Dukkhassa pīḷanaṭṭho, saṅkhataṭṭho, santāpaṭṭho, vipariṇāmaṭṭho;

Dukkhasamudayassa āyūhanaṭṭho, nidānaṭṭho, saṃyogaṭṭho, palibodhaṭṭho;

Nirodhassa nissaraṇaṭṭho, pavivekaṭṭho, amataṭṭho, asaṅkhataṭṭho;

Maggassa niyyānaṭṭho, hetuṭṭho, dassanaṭṭho, adhipateyyaṭṭho.

—Paṭisambhidāmagga.

The Interpretation of *Dukkha-Sacca* (Noble Truth of Suffering)

The four inherent characteristics of *Dukkha-sacca* are:

1. *Piḷanaṭṭho*—having the characteristic of oppression.
2. *Saṅkhataṭṭho*—having the characteristic of production by a combination of causes.
3. *Santāpaṭṭho*—having the characteristic of continuously burning, heat, fire.

4. *Vipariṇāmaṭṭho*—having the characteristic of change.

Thus any *dhamma* that has the above four characteristics is called *Dukkha-sacca.* It means that they are dangers much to be feared by the wise. As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all *Dukkha-sacca.*

The Interpretation of *Samudaya-Sacca* (Noble Truth of The Origin of Sufferings)

The four inherent characteristics of *Samudaya-sacca* are:

1. *Āyūhanaṭṭho*—having the characteristic of accumulating what would cause suffering.
2. *Nidānaṭṭho*—having the characteristic of constantly supplying, or becoming a constant source of supply of suffering.
3. *Saṃyogaṭṭho*—having the characteristic of causing union or association with suffering.
4. *Palibodhaṭṭho*—having the characteristic of obstructing, being an obstacle or impediment to freedom from suffering.

Thus any *dhamma* that has the above four characteristics is called *Samudaya-sacca.* It means that this *Samudaya-sacca* really helps the growth of all kinds of suffering. As *taṇhā* satisfies the above four characteristics, it is all *Samudaya-sacca*.

The Interpretation of *Nirodha-Sacca* (Noble Truth of The Cessation of Suffering)

The four inherent characteristics of *Nirodha-sacca* are:

1. *Nissaranaṭṭho*—having the characteristic of being an escape, liberation from suffering.
2. *Pavivekaṭṭho*—having the characteristic of being free from disturbance.
3. *Amataṭṭho*—A state where there is no more death or dissolution.
4. *Asaṅkhataṭṭho*—having the characteristic of the Unoriginated (*Nibbāna*).

Thus any *dhamma* that has the above four characteristics is called *Nirodha-sacca. Nibbāna* alone has the above four characteristics, so it is all *Nirodha-sacca.*

The Interpretation of *Magga-Sacca* (Noble Truth of The Path Leading to the Cessation of Suffering)

The four inherent characteristics of *Magga-sacca* are:

1. *Niyyānaṭṭho*—having the characteristic of leading to release or deliverance.
2. *Hetuṭṭho*—having the characteristic of being a cause for the attainment of *Arahat*ship.
3. *Dassanaṭṭho*—having the characteristic of realisation of the four Noble Truths, which is not even dreamt of in the Rounds of *Saṃsāra*.
4. *Adhipateyyaṭṭho*—having the characteristic of overcoming 3 kinds of craving and attaining mastery over oneself.

Thus any *dhamma* that has the above four characteristics is called *Magga-sacca.* Only the Eightfold Noble Path has the above four characteristics. So it is *Magga-sacca.*

The Exposition of Four Characteristics of The Truth of Suffering

Oppression of *Dukkha*

The four characteristics are *pīḷanaṭṭha, saṅkhataṭṭha, santāpaṭṭha,* and *vipariṇāmaṭṭha*. Of these, *pīḷanaṭṭha* is the main characteristic of *Dukkhasacca,* and the remaining three are its adjuncts. *Pīḷanaṭṭha* means "Oppression" and this Oppression can be formed in the following three ways:

1. By way of *saṅkhata*,
2. By way of *santāpa*,
3. By way of *vipariṇāma*.

Any causally-conditioned phenomenon burdens any being who clings to it in the following manner—

In the beginning, it burdens the being by way of *saṅkhata*, in the middle, by way of *santāpa*, and at the end, by way of *vipariṇāma*. These three methods of burden in the beginning, in the middle and at the end, manifest themselves as the state of *pīḷanaṭṭha*.

I. The Burden of *Dukkha* in the *Brahma* World

1. By way of *saṅkhata* at the beginning means—

To attain the five *khandhas* of the *brahma* world (i.e., to be born in *brahma* world), one has to practise for *jhāna* and *samāpatti* in his previous existence. This endeavour to attain such states is the heavy burden of *saṅkhata* at the beginning. Such attainments can be achieved only by one who lives in remote places such as in forests and on mountains, and takes severe austerities unbearable for an ordinary man.

2. By way of *santāpa* in the middle means—

When a being achieves the *khandhas* of a *brahma* as the resultant effect of his having reached *Samāpatti* (attainments) while in the world of men, his body and mind are incessantly burdened by the Superiority-Conceit of "I am", "I am." In the same manner, other evils, such as *sassatadiṭṭhi* (Eternalist theory), *uccheda-diṭṭhi* (Annihilationist theory) *mada* (intoxication with sensual pleasures in the *brahma* plane), "*pamāda*" (negligence of the *dhamma*) and the Defilements are burdening him by way of "*santāpa*" (burning; heat; fire). When a *brahma* is being burdened by the 10 Kinds of Defilements, he does not perceive the weight of that burden. He thinks that it is good and to his liking also. Only when there arise anxiety and repentance, then the weight of the burden caused by defilements becomes apparent. Although a person may not be aware of his being burdened by these *kilesas*, all those passions that are going to defile his mind are the means of burdening him. As long as that *brahma* lives, the groups (*khandha*) which constitute his existence produce all kinds of defilements and will burden him throughout his life.

3. By way of *vipariṇāma* at the end means—

The phrase "In the end the being is burdened by way of *vipariṇāma* (change)" means the death or dissolution of the Five Groups of existence pertaining to that being, and that is his *vipariṇāma-dukkha* (suffering due to change). Because there is the dissolution of that *Brahma's* body, he will have to be reborn in a lower plane—the Sensuous plane. He may gradually go down till he reaches *Avīci*. He may be reborn as a dog, a pig, a fowl, a bird, a mosquito, a gadfly, a louse, a bug and so forth. Thus the five groups of *khandhas* belonging to that *brahma* burden him by way of *vipariṇāma*.

Therefore, that *brahma's* body is known as *Dukkha-sacca* in as much as it has the four characteristics—*paḷinaṭṭha, saṅkhataṭṭha, santāpaṭṭha* and *vipariṇāmaṭṭha*.

II. Burden of *Dukkha* in the *Deva* World

In the six abodes of *devas* also, the Five Groups of existence found in any *devas* will firstly burden him by way of *saṅkhata* at the beginning, by way of *santāpa* in the middle and finally by way of *vipariṇāma*.

1. *Saṅkhata dukkha*

Here the burden by "*saṅkhata*" may be explained as follows—

It briefly means almsgiving, restraint of bodily and verbal actions, and restraint of mental action. Only when one has performed these wholesome deeds in this present life, will he be able to arise in the *deva*-plane in his next birth and attain the body of a *deva*. He will not be able to achieve such a state by developing his Mental Groups only. By giving away his property to others in charity, a person who has wealth of a hundred Kyats or a thousand Kyats may be reduced to poverty in a single day, morality means strict observance and restraint. If one does not practise almsgiving and morality, he is bound to be reborn in the lower worlds in his next birth. So it is necessary to perform these wholesome deeds to reach the *deva* world. Even when they arise in the happy course of existence by virtue of their wholesome deeds done in the previous existences, if they have offered on a small scale in their past existence, they will have to lead a base life in their present existence. The more they practiced *dāna* and *sīla*, the better positions they will enjoy in their present existence. So people have to practise almsgiving, spending a lot of money and also observe precepts with great self-control, because they fear that they may be low down in lower worlds in their next existence. When they have to do this merely because it is essential for their future welfare, it is *dukkha*.

Anything that is performed compulsorily is *dukkha*. If, without practising *dāna* and *sīla*, a being were able to arise in the *deva*-plane after his death, or if he were able to arise in the *brahma* plane without practising calm, who would care to perform

such wholesome deeds as *dāna, sīla* and *bhāvanā.*

2. *Santāpa dukkha*

Once the beings obtain the bodies of *devas* in the *deva* planes, great fire of passions rise up from the body and burn that *deva* throughout his life. *Dosa, Moha, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa*, arise in his life in the fullness of time. This is how a *deva* is burdened by way of *santāpa*.

3. *Vipariṇāma dukkha*

Again, while the devas are thus enjoying pleasures in the *deva*-plane, their span of life expires, and just like a big fire suddenly put out by an external agency, these *devas* die suddenly and generally they arise in the lower worlds. In fact, their *khandhas* cause them to arise in the lower worlds. This is how the *devas* are burdened by way of *vipariṇāma* finally.

Out of three ways of burdening at the beginning, in the middle and at the end, the burden of *saṅkhata* is very heavy for *brahmās*. Because they are able to bear the heavy burden of *saṅkhata*, the *santāpa* in the middle becomes a little lighter for them. The burden of *vipariṇāma* also comes after a long time. Their life-span is calculated in term of *kappa* (world-cycles).

In the case of *devas* in the six *deva*-worlds, the burden of *saṅkhata* is not heavy. The practice of *dāna* and *sīla* is a thousand times easier than the practice of *jhāna* and *bhāvanā*. As the burden of *saṅkhata* is not heavy and as *kilesa* have not even faded, the burden of *santāpa* is very heavy when one becomes a *deva*. The fire of passion and sensuous lust arisen out of the six sense-doors burns those *devas* up to the end of their lives. The remaining fire of defilements also burns when the time is ripe. The burden by way of *vipariṇāma* also comes very quickly. Their span of life is calculated in terms of years, months and days. The life-span of the *devas* is like the wink of an eye when compared to that of *brahmās*. Though there are said to be pleasures and enjoyments in the whole of the six *deva*-worlds, all these are fires of *kāma* and *rāga* that are burning them.

Thus the *khandhas* of six *deva*-worlds burden the *devas* in four ways and as the burden is manifest it is clearly *dukkha-sacca*.

III. The Burden of *Dukkha* in the Human World

In the case of men too, the mental and physical phenomena in their *khandhas* always burden them in three ways of *saṅkhata, santāpa* and *vipariṇāma*.

1. *Saṅkhata Dukkha*

As they have not to strive very hard in the field of *saṅkhata*, their burden of *santāpa* is very heavy, and is a hundred thousand times greater than that of a *deva*. Their time of destruction too comes to them very quickly. Their span of life is an infinitesimal fraction of that of a *deva*.

2. *Santāpa Dukkha*

How heavily the *khandhas* of men are burdened by way of *santāpa* may be explained as follows—

The trouble of being conceived in the womb of a mother, the trouble of having to be born, the trouble of feeling warm when residing in a warm region during the warm weather, the trouble of feeling cold when residing in a cool region during the cold weather, the trouble of living in the torrid zone and exposing oneself to the heat of the scorching sun, the blowing of hot wind and the biting by flies and fleas, the immense trouble to be undertaken by a cultivator to cultivate his lands amidst those troubles for the purpose of his livelihood, the trouble of serving under a government, the trouble of having to transact civic duties, the trouble concerning one's kith and kin, the trouble of feeding the so-called body morning and evening so that it may live, the trouble of changing the postures every now and then as one is not able to remain for long in any one posture during one of the four modes of deportment, the trouble of supplying nutritive essence to the defilements that arise at the six sense-doors and which may be compared to ogres and demons. These are all suffering which are the common ways of the world. There are other kinds of suffering such as the troubles arising out of the over-enjoyment of sensuous pleasures, the trouble arising out of earning a livelihood by performing evil deeds, the trouble of maintaining wife and children, the trouble of becoming a man among people who profess a faith involving wrong views, thus dragging him to the lower worlds as long as he remains in that clan or nation, the troubles arising from self-mortifications

by living near the fire during the hot season and by remaining in the water during the cold season etc., which are fruitless and are the practices of people of wrong views, the trouble connected with diseases, bruises, wounds and pains, and the immense troubles caused by external enemies, such as water, fire, thieves, rulers and those disliked.

Thus the burdens of *santāpa* for human beings, in the round of *saṃsāra,* are various and heavy. The body of human beings burdens them in such a manner by way of *santāpa*.

3. *Vipariṇāma Dukkha*

The *khandhas* of men burden them by *vipariṇāma*. To have become a man is one of the rare opportunities, and even when a being arises in the world of men, he is liable to die at any moment from the time of conception in the mother's womb up to the end to the span of his life.

Thus at the embryonic stage immediately formed after conception, a being has the appearance of a little drop of butter-oil scum attached to a fine woollen thread. Then follows the *abbuda* (an oval shaped tiny mass), then the *pesī* (the lump of flesh), then the *ghana* (clot), then the *pasākha* (off-shoots), in which later stage, arms, legs etc., are forming. In the whole of the Round of Rebirths, a being arises and perishes countless times in any one of the above mentioned stages of life. Thus, *khandhas* of men burden them in the four ways, and so this is purely *Dukkha-sacca*.

IV. The Burden of *Dukkha* in the Lower Planes

The *khandhas* of beings in the four lower worlds burden them by four ways.

1. *Saṅkhata Dukkha*

Unwholesome volitional actions cause beings to arise in the four lower worlds.

There is the Declaration, *"Pāpasmiṃ ramate mano"* (The minds of beings take delight in evil actions). They perform evil actions according to their wishes and do not consider it as suffering while they can enjoy their lives according to their inclinations, and so its burden of *saṅkhata* consequences may be said to be not very heavy; but by judging the severity of the resultant effects, it may be said that its burden of *saṅkhata* consequences is very heavy indeed.

2. *Santāpa Dukkha*

As regards the beings that arise in the four lower worlds, the Buddha declared that it was not possible to explain in full how these beings are burdened by *santāpa*, because they are numerous and it would occupy a great deal of time. They have been discussed generally in the *Saṃvega-vatthu*.

Those who arise in hell will have their bones, nerves, flesh, hearts, lungs, brains, etc., all red-hot and tongues of fire will spring out of their skins. Thus they will remain for hundreds of thousands, billions, trillions, and decillions of years, experiencing intolerable heat. So long as their resultant effects are not exhausted they will not be free from such misery. In like manner there are myriads of beings who are arising in the various lower worlds, and who are suffering there for decillions and decillions of years.

(The *Saṃvega-vattha* also describes the *saṅtāpadukkhā* relating to the *petas, ghosts, asuras* (demons) and animals.)

3. *Vipariṇāma Dukkha*

In the case of *vipariṇāma* at the end which is the passing away, one may rise in an infernal region for a single unwholesome volitional action; and when resultant effect comes to an end, one may pass away from there due to the burden of *vipariṇāma* and be reborn in a lower region which is deeper than that of one's previous existence. One may not have the opportunity to arise in the happy higher planes even after thousands of existences.

Here the explanation given by the *Sammohavinodanī* Commentary may be pointed out. For beings wandering in the *saṃsāra,* the number of existences in which they live up to the principles of virtue are comparatively few. Most of the existences are in the lower worlds where beings prey upon one another.

Even if they happen to be reborn in the world of men for many a time, in one out of a hundred of such existences would they be able to encounter the *Buddha Dhamma* and practise it. They would hold wrong views or be vicious people in a greater number of existences. Evil conduct in deeds, words and thought, done by any being in an existence is incalculable. So, among worldly beings existing in

the present life, any one being possesses myriads of evil actions done by him in the innumerable past existences that could drag him to hell.

Those beings who are destined to arise in the hells, in the *peta* world and in the *asura* world also possess myriads of old accumulated unwholesome volitional actions; and the same is the case with those who arise in the planes of *devas* and *brahmās*.

If a being who dies from the world of men, the *deva* plane or the *brahma* plane, happens to be reborn for a time in hell, all the unwholesome *kammas* done by him in his past existences will have the opportunity to play their parts. One evil *kamma* after another would cause him to be reborn continually in the four lower worlds and he would not have an opportunity to arise in the happy course of existence in another one thousand, ten thousand or a hundred thousand existences. A being bound to be reborn in the lower worlds by having performed a comparatively small amount of evil action, could arise there continuously for a great number of aeons due to his successive past *kammas*. There are decillions and decillions of such beings who become "rooted in hell" and who have no opportunity to arise in the happy course of existence.

Here ends the brief exposition as to how the beings belonging to the four lower worlds are burdened by way of *santāpa* and *vipariṇāma*.

This also explains how the *khandha* of a being in any one existence is burdened by *saṅkhata, santāpa* and *vipariṇāma*.

A Multitude of *Dukkha* For Cultivators.

The five Groups of existence, Corporeality Group and Mental Groups, of a cultivator, burden him by *saṅkhata, santāpa* and *vipariṇāma*, every hour, every day, every month and every year.

1. *Saṅkhata Dukkha*

In cultivating the lands and consuming the yearly crops, firstly the trouble of tilling the lands, sowing the seeds and looking after the plants, burden the cultivator by way of *saṅkhata*.

2. *Santāpa Dukkha*

The trouble of looking after the standing crop, reaping the harvest, threshing corn, storing the corn in the granary, guarding the granary, disposing of the corn thus stored, living on the sale proceeds of the corn, sustaining such evil actions as *lobha, dosa, māna, issā* and *macchariya*—all these burden the cultivator by *santāpa*.

3. *Vipariṇāma Dukkha*

Moreover, he is burdened by *vipariṇāma* daily, when he has to consume his wealth, thus reducing the amount. Here, one may argue, "Only the destruction of property by fire or water should be termed 'burden'." The gradual decrease of wealth owing to expenditure should not be termed a 'burden'. This is an argument advanced by utterly ignorant persons. If the crop thus acquired by the cultivator be permanent, i.e., it can never become less and exhausted, his one year's labour would be sufficient to maintain him peacefully for the rest of his life. Thus he would be free from the trouble of tilling the ground, again, etc. He would even have an opportunity to live his whole life spending his time in practising the *Buddha Dhamma* and thereby attaining a great deal of supramundane benefit. As it is, the crop is not permanent, but impermanent. As the crop becomes less and exhausted due to daily usages, he is reduced to poverty and dire straits. For that reason, when the next rainy season starts, he has to take the trouble of tilling his land and cultivating it. In this manner he will have to continue from year to year till he becomes old and dies at last. Although he has obtained the opportunity of "becoming a man", which is a rare opportunity, as he has no opportunity to hear the *Buddha Dhamma* and practise it, he misses the chance of reaping supramundane benefits. There is no way out for those foolish people who are entangled is such worldly pleasures as these destructible and impermanent things which can never lead one to the state of permanent happiness.

Wise people regard all these as "Unsatisfactoriness of life", because one has no chance to escape from the sphere of suffering, has not found a way out, has to encounter such suffering in his future births, has no opportunity to practise the *Buddha Dhamma* in this present birth and has to take the trouble of tilling the soil, etc. To these wise people all are the same, whether one loses his property by spending for himself or by it being destroyed by fire or water. Ultimately, they regard the sensuous pleasures found in the world of men, the planes of *devas* and

brahmās—in the thirty-one planes of existence, as unsatisfactoriness of life.

Those foolish people who have no such kind of understanding would feel sorry if their properties were destroyed by fire or water, because they could not use them for themselves, but they would not be sorry if their property lessened owing to their own expenditure according to their will and pleasure. They would feel quite satisfied with that. So long as one's heart does not burn at such wastage and deterioration, one will never have a chance of escaping such suffering. Only when one's mind is moved at that, will one have a chance to do so. Then only will one be able to realise the Groups of Existence found in the world of men, the *deva* plane and the *brahma* plane as suffering, and not otherwise. Only if a person clearly discerns the various grades of advantages enumerated above, will he be able to realise as suffering all the days, months, years and world cycles he has wasted in many of his past existences without reaping any benefit, just like throwing water into the sand. This is the answer to the argument.

The above is the exposition how the crops which are produced and exhausted yearly burden a cultivator in three ways, *saṅkhata, santāpa* and *vipariṇāma*.

Relying on this principle, discriminate and understand how a being is burdened by various kinds of suffering for days and months continuously. Ponder over the matter and understand how in this cosmos, earning wealth for one's livelihood and spending money on food and clothing are burdening in three ways. Extend this to the cases of men, *devas* and *brahmās* who have enjoyed sensuous pleasures in their respective planes, by virtue of their having done wholesome volitional actions in respect of gifts, morality and mental development in wandering in the *saṃsāra*.

Sense Object and Suffering

In perceiving the objects, when the visible object comes into contact with the eye-organ, it is pleasurable to the eye. When the visible object is removed, the sense pleasure to the eye disappears.

When the sound comes into contact with the ear-organ, it is pleasurable to the ear. When the sound is removed, the sense pleasure to the ear disappears.

The same principle holds good in the cases of nose and odour, tongue and taste, body and tangible object, mental element and mind object-element.

Corresponding to the six sense-objects, there are six kinds of Craving—craving for visible objects, for sounds, odour, taste bodily-impressions, mental impressions; and also six kinds of feeling—feeling associated with seeing, hearing, smelling, tasting, bodily-impression and mental-impression.

To feed the six kinds of craving, six kinds of sense-objects have to be kept in readiness. Those who are following these sensuous pleasures cannot get rid of them. These sense objects are also subject to decay. So feelings such as joy and mentally agreeable feeling burden the beings in all their existences by *saṅkhata, santāpa* and *vipariṇāma*. They are not able to get out of this pit of suffering for many existences and world-cycles. Nor are they able to obtain the opportunity of practising the *dhamma* which can lead them to deliverance. They only deviate from this course and are tempted to follow the previously mentioned disadvantageous ways.

The above is the exposition as to how beings are continuously burdened by the Five Groups of Existences at every hour and at every moment. Highly obvious facts have been sought and set out in the above exposition. Further exposition of *vipariṇāma dukkha*.

I shall now briefly explain the *vipariṇāma dukkha* alone.

In this *saṃsāra*, suffering in the four lower worlds is intense. Those who know of it greatly dread to fall there. As for those who do not know of it, they have to suffer there for their ignorance.

Unwholesome volitional actions which are the seeds of birth in the lower worlds cling to *sakkāya-diṭṭhi* (the belief in a permanent personality). When this *sakkāya-diṭṭhi* becomes strong, these unwholesome volitional actions become powerful. When they fade away, those bad *kammas* also fade away. When this *sakkāya-diṭṭhi* ceases, those *kammas* also cease. For example in introducing a light into a room, the flame may be compared to evil *kamma*. When the fire is strong, the light becomes bright, and when the fire becomes weak, the light also becomes dim. When the fire dies out, the light also disappears.

Although the beings with *sakkāya-diṭṭhi* are bound for hell, they may know to some extent the intensity

of suffering in the lower worlds, and they may perform evil actions, simply because they are tempted by their hellish element. What can be said then of those people who are either utterly ignorant of this or who maintain false views? Their hellish element will play its part completely.

While wandering in the *saṃsāra*, there are very few existences where a being can understand what are evil actions and the dangers of the lower worlds. There are a great number of existences where they do not know about it, or where they maintain false views. A person in one thousand of his existences might encounter only one existence where he could differentiate between good and evil. The explanation given so far is a point to judge how much greater a being's unwholesome volitional actions would be, though there may be many wholesome volitional actions done by him in his past existences, and while wandering in this round of rebirths.

Another point to consider is how much greater a being's unwholesome volitional actions will be though there may be a great deal of wholesome volitional actions in his future existences, while wandering in this round of rebirths.

How Beings Have to Wander in the Round of Rebirths

Wholesome deeds such as almsgiving, morality and mental development performed by worldings are the actions done by those who dread the dangers of hell, so that they may escape from such dangers. Even though they arise in the planes of men, *devas* and *brahmās* according to the quantity of wholesome volitional actions, they are always accompanied by myriads of old accumulated unwholesome *kammas* coupled with *sakkāya-diṭṭhi* This *sakkāya-diṭṭhi* has accompanied a being throughout his existences as man, *deva* and *brahma* with the result of multiplying more evil *kammas* in whatever existence he may happen to arise.

The wholesome *kammas* such as almsgiving, morality and mental development performed by any one being in his past existences are also subject to change (exhaustion-*vipariṇāma*). They naturally fade away when they cannot have any further effect.

The Groups of Existence found in men, *devas* and *brahmās* are also subject to decay. It is the law of cosmic order that they must dissolve at the exhaustion of their *kammas* and the expiry of their span of life.

The groups of existences of those who are enjoying sensuous pleasures in the planes of human beings, *devas* and *brahmās,* burden them with death by way of *vipariṇāma*. As soon as the vitality element is cut off, *sakkāya-diṭṭhi* latent in them causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell which they dread very much. As explained by the Commentators previously, these beings will have no chance to escape the hells and arise in a higher plane even after a lapse of one thousand or ten thousand existences. Only after a very great length of time, will some have the opportunity to arise in a higher plane, the happy course of existence.

Some will only have a chance to escape at the end of the world-system i.e., when it is destroyed. Then they have to arise in the planes of men, *devas* and *brahmās*; and again they who enjoy the sensual pleasures in these planes are burdened by the Groups of Existence by *vipariṇāma*. As soon as they die in that state, their *sakkāya-diṭṭhi* causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell and have no chance to escape in a thousand or ten thousand existences. The sequences in this respect are the same as mentioned above.

The above is the textual explanation as to how beings wander in the Round of Rebirths.

Here, men, *devas* and *brahmās* may be compared to victims, and the Groups of Existence to the murderers; the Law of Change may be compared to a very sharp sword.

In the *khandha-vagga* of the *Saṃyutta-Nikāya*,[4] the Buddha declared, "Corporeality is a murderer, so too are *vedanā, saññā, saṅkhāra* and *viññāṇa*". According to this, it is to be remembered that whenever beings pass away, their respective *khandhas* play the part of murderers. If we examine the causes of all deaths, we shall find that there can be no death unless there are dislocation, displacement or change in the body. If there be no such change, even if light-

4 *Saṃyutta-Nikāya, khandhavagga saṃyutta*, (2) *Rādhasaṃyuṭta*, (2) *Dutiyavagga,* (1) *Mārasutta*. 6th syn. Edition p 159.

ning were to strike a person on the head, he would not die. That shows that the *khandhas* of a being are really murdering him.

Another interpretation. As people call *maccu* the God of death which itself is Death personified, the Law of Change (*Vipariṇāma*) is again termed a murderer. The inherent quality of the Law of Change found in men, *devas* and *brahmas* cause their death. Thus the *khandhas* of men, *devas* and *brahmās* are always receiving capital punishments, and therefore are *Dukkhadhamma* (Suffering miserably).

All human beings, who are trying to take refuge in the world of men because they fear the dangers of hell are killed and caused to arise in the lower worlds from time to time by the Groups of existence and *sakkāya-diṭṭhi*. The same holds good in the cases of *devas* and *brahmās*. The *khandhas* of beings that are subject to change are murderers, and the unwholesome *kammas* together with soul-belief are constantly tending to drag them to the lower worlds.

In the cases of men, *devas* and *brahmās* who have already got rid of soul-belief, although they die through the agencies of their *khandhas*, they are never reborn in the lower planes, but in the higher planes of existence. This matter will be fully discussed when we come to the chapter on *magga-sacca* (the Noble Truth of the Path leading to the cessation of suffering.)

A question may be raised at this point—"If what has been said be true, there should be no inhabitants in the planes of men, *devas* and *brahmās*. But that is not the case. There are plenty of men in the world of men, many *devas* in the *deva*-worlds and many *brahmās* in the *brahma*-worlds. So, it may be said that it is an unwarranted threat".

This is the kind of question raised by those ignorant people who have not the slightest idea of the vastness therein of the four lower worlds, and the density of population.

The happy course of existence is very extensive, but the inhabitants are very few. An abode of a *deva* or a *brahma* is as big as five or ten of our town ships. Their bodies are about 3 *gāvutas* high. Each of the planets we see high above the sky is of enormous dimensions.

The woeful course of existence is also extensive and the inhabitants there are immensely numerous too. The number of people in the world of men, and the number of inhabitants in the six *deva*-worlds and the twenty *brahma*-worlds cannot even be equal to the number of a single kind of insect, say ants, living in our country of Burma. In our country alone, even besides ants, there are countless numbers of aquatic and land animals. Just imagine how great would be the number of those aquatic and land animals residing in the big islands, small islands, oceans, seas, mountains, rivers and lakes of the world excluding those of Burma. Thus, if the number of occupants in the twenty-seven planes of the happy course of existence be compared with those in the animal world, it will be found to be very insignificant.

Crowded in *Avīci* Hell

It is said in the Commentaries as follows—"There are eight kinds of Hells, each of which is as big as *Jambudīpa* and is about 1000 *yojanas* in extent. The lowest of these eight hells is *Mahā Avīci* where the inhabitants are packed to the full like mustard seeds in a bamboo tube. All those beings who have committed the evils of the deepest die usually take rebirth in *Avīci*, the most frightful of the many hells. If *Avīci* alone is packed so much, just consider how many beings there will be in the seven other major hells and many other minor hells. Thus, if compared with the inhabitants of a single hell, the number of inhabitants in the other twenty-seven planes of the happy course of existence is insignificant. Extend this to the cases of *Petas* (Ghosts) and *Asuras* (Demons).

Only the three kinds of wholesome *kamma*—almsgiving, morality and mental development—can cause a being to arise in the happy course of existence and only when a being can objectify a wholesome *kamma* at the moment of death, will he be able to take in the happy course of existence.

On the other hand, if he objectifies an unwholesome *kamma* at the moment of death, he will as a matter of course be reborn in the four lower worlds.

A countless number of aquatic and land animals pass away in one day in Burma alone. Of these very few would be able to objectify a wholesome *kamma* at the moment of death.

There will be not even one in a hundred thousand. The same is the case with all beings in the lower

worlds.

How can the beings who do not know what is wholesome *kamma*, objectify such *kamma* at the moment of death? A being who is reborn in the four lower worlds usually takes rebirth there for many existences, and when his old accumulated *kammas* wane, the *aparā-pariya-vedaniya-kamma* (*kamma* ripening in successive births) comes into play and he has no chance to arise in the happy course of existence.

Those who are able to use logic and reason and those who are ignorant, think that there are very many people in this world. By seeing the planets or constellations high above the sky, they think that there are many inhabitants in the *deva*-worlds. They have not the slightest idea as to how difficult it is to have become a man. They have heard the discourses about the blind turtle and the yoke[5] and the comparison of the small piece of earth on the finger-nail and the great earth itself,[6] but do not realise their truth.

This is the answer to the question raised by an ignorant person as mentioned above.

Here ends the exposition as to how the beings who wander in this round of rebirths are burdened by the groups of existence to show that this is purely *dukkha-sacca* (the Noble Truth of Suffering).

Here ends the exposition on *dukkha-sacca.*

PART TWO

The Exposition of the Meaning of *Samudaya-Sacca*

Craving

I shall now expound the four different interpretations of the word "*Samudayasacca*". "*Samudaya*" means "the cause of ever continuing this psycho-physical process of existence". It also means "the cause of ever continuing the unsatisfactoriness of life". There is no more continuing of this psycho-physical process of existence after the death of an *Arahat* who has overcome all kinds of craving, and there is no more continuing of suffering in him. Therefore it should be definitely understood that craving is the origin of ever continuing the arising of suffering in the lives of all beings, throughout all of their existence. In the world there is *kāma-taṇhā* (sensual craving), and those who overcome this craving are free from *saṅkhata* (that produced by a combination of causes), *santāpa* (burning), *vipariṇāma* (change) and suffering connected with the maintenance of their wives and children. Those who strive for sensual pleasures are burdened by these till their death. Although they have had the rare opportunity of attaining manhood during the Buddha's *Sāsana*, to encounter which, also, is another rare opportunity, they have no opportunity to add to the glory of learning of the Doctrine and Practice of the *Dhamma*. As they have sown this seed of craving, the off-shoots and branches in the nature of "desire to accumulate wealth", "desire to be handsome and good-looking", "desire to be wealthy", "desire to compete with others", etc., which are but the expansion of craving, spring forth endlessly. These expansions of craving have their relevant suffering with three aspects in each: *saṅkhata, santāpa* and *vipariṇāma*. This is the exposition of the nature of the Origin of Suffering, which as we see, arises along with the expansion of craving in its three aspects.

There are six kinds of craving—*rūpa-taṇhā* (craving for visible objects), *sadda-taṇhā* (craving for sounds), *gandha-taṇhā* (craving for odours), *rasa-taṇhā* (craving for taste), *phoṭṭhabba-taṇhā* (craving for bodily impressions), *dhamma-taṇhā* (craving for mental impressions). These cravings having four interpretations in each, we have 24 interpretations in all. *Rūpa-taṇhā* means craving for pleasant visible objects. For these objects, beings cannot be free from the burden of *saṅkhata, santāpa* and *vipariṇāma*. How? It is in this way—This craving by way of *āyūhana* (the fever of unsatisfied longing) forces beings to strive and find ever fresh delight. They have no desire to get rid of such delightful objects. This craving is also expanded in the following ways—By way of *nidāna* (foundation; origin; cause), they incline to have more and more pleasurable objects and enjoy more and more. They

5 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta, Saccasaṃyutta, Papātavagga, Chiggaḷayuga-sutta.* 6th syn. Edition p. 397.

6 *Saṃyutta-Nikāya, Nidānavaggasaṃyutta, Opammasaṃyutta* (2) *Nakhasikhasutta.* 6th syn. Edition p 454

have no contentment of mind. By way of *saṃyoga* (union; association), they desire always to be associated with these pleasant objects. They have not the slightest idea to part with these pleasurable objects. By way of *palibodha* (obstruction; hindrance; impediment), they prevent beings from parting with these pleasant objects, and also obstruct the sources of tranquillity of mind. They do not allow beings to attain calmness of mind obtained by not mingling with these objects. Thus craving for visible objects causes beings to sustain suffering by functioning in these four ways.

The same holds good for craving for sounds, etc. *Dhamma-taṇhā* means craving for *vedanākkhandha* (Feeling Group), *saññākkhandha* (Perception Group), *saṅkhārakkhandha* (Group of Mental Formations) and *viññāṇakkhandha* (Consciousness Group) found in a person's life or in the lives of his dear ones.

Another way of expression—There are also three kinds of craving. They are (1) *kāma-taṇhā*, (2) *bhava-taṇhā*, and (3) *vibhava-taṇhā*. *Kāma-taṇhā* means "Craving for sensuous objects, such as form", etc. *Bhava-taṇhā* means "Having delight in the *Jhānas* attained by oneself". *Vibhava-taṇhā* means "Having delight in wrong view of self-annihilation (*uccheda-diṭṭhi*)".

Meals prepared from coarse cereals, such as maize, etc., are very plain. They are not palatable and not very easy to swallow. When we add ghee, butter, fish soup or beef soup to it and when we eat it with pork or chicken, then only can we eat tastefully.

In the same manner, the consciousness of beings of the Sensuous Planes, having been incessantly mixed with such "burning" things as sensuous lust, ill-will, etc., are very arid and hot. When they have no opportunity to come in contact with external objects, they at once become monotonous, drowsy and devoid of interest. Just as a dog becomes irritable and restless when an ulcer in its body is eaten by maggots, these cravings also cannot rest for a moment, and have to run immediately after an external object, or after one of their associates. Only when these cravings are constantly associated with external objects, can the agreeableness of consciousness of beings become conspicuous. The more attractive are the external objects, the better will be the state of agreeableness of beings.

Thus, beings experience sensuous pleasures in association with external objects and enjoy the status of Sakka, the king of *devas*, worldly kings, wealthy persons, *devas*, women, etc., in the Sensuous Planes. When they are kept away from these external objects, they become drowsy and bored. Then the craving which may here be compared to a burning fire, arises and longs for external objects. To satiate its hunger, it has to be fed. So, in accumulating the combustible substances for this burning craving, we find that myriads of evil actions and myriads of sufferings accompany the lives of these beings. This craving is called Sensuous Craving. This sensuous craving always murders beings by sinking them in the ocean of suffering, while the beings of this Sensuous Sphere are striving hard for the maintenance of their wives and children and also to earn a livelihood. Just as water that runs down the steep hills, into the river and carries all dry twigs, branches and leaves down to the ocean, this never-satiated craving carries to the Four Lower Worlds all those worldlings and men of the Sensuous Sphere, who are not living according to the *Buddha-Dhamma*. This is the exposition on Sensuous Craving of the Origin of Suffering.

Those wise people who understand the work of this burning craving treat this Sensuous Sphere on the same level as the four lower worlds, discard their properties, become *samaṇas* and practise Calm in the forest so that they may be free from such suffering.

The meal that is cooked on the *Jotipāsāṇa* (a burning glass made of crystal) used by the Northern Islanders is very delicious and palatable. It is comparable to those delicious dishes of ghee, butter, pork and chicken found in our country, and if our dishes happen to be mixed with that meal, the latter would lose its taste and delicacy altogether. Thus the union of the two will have to be much feared. Similarly, one attains *jhāna* which is free from such hindrances as sensuality and ill-will. Detached from sensual objects, detached from unwholesome states of mind, he enters into the first *Jhāna*, which is accompanied by thought-conception and discursive thinking, is born of detachment and filled with rapture. External objects are obstacles to him. The craving for such *jhāna*, or the aris-

ing in the *brahmā* plane in the next birth by virtue of such *jhāna*, is called *bhava-taṇhā*. Understand the Origin of Suffering in relation to the *bhava-taṇhā* in the same way as has been explained in the previous chapter where the suffering in the cases of constituent Groups of Existence contained in *Brahmās* has been expounded.

The exposition of the origin of suffering in relation to the *vibhava-taṇhā* which is associated with *micchādiṭṭhi* (wrong belief) is not given here, as it is not necessary to be explained in the Buddha's *Sāsana*.

Here ends the exposition of *Samudayasacca* (The Noble Truth of the Origin of Suffering.)

The Four Interpretations of *Magga-Sacca* (The Noble Truth of the Path Leading to the Cessation of Suffering)

Of the four aspects of *Nirodha-sacca* (the Noble Truth of the Cessation of Suffering) and four aspects of *Magga-sacca* (the Noble Truth of the Path leading to the Cessation of Suffering) both of which are attainable and enjoyable by *Sotāpannas* (Streamwinners). I shall now deal with the latter first. As has been explained before there are four interpretations of *Magga-sacca*. They are:

(1) *niyyānaṭṭho* (release; deliverance)
(2) *hetuṭṭho* (suitability for the attainment of Arahatship)
(3) *dassanaṭṭho* (realisation of the truth)
(4) *adhipateyyaṭṭho* (sovereignty; power)

1. Of these, I shall expound how *Sotāpannas* are able to attain and enjoy the *niyyānaṭṭho* aspect of the Noble Truth of the Cessation of Suffering. When a person attains *Sotāpattimagga* (the Path of Streamwinning), *micchā-diṭṭhi* (Wrong Understanding) and *vicikicchā* (Skeptical Doubt) that accompany him come to an end. All his accumulated old unwholesome *kammas* and those unwholesome actions that have been performed by him in the present life and are to take effect in successive births or future births become ineffective. He is thus free from falling to *apāya-saṃsāra* (rebirth in the Lower Worlds) forever. At most, he will have to wander in the Happy Course of Existence, such as the world of men, *deva*-planes and *Brahmā*-planes. Even in those planes, never would he arise as one who commits evil actions and who leads a bad mode of living; nor would he arise as one who is deprived of power, wealth and glory. He would only arise as one who is endowed with wisdom, glory, wealth and power. It is the Law of Cosmic Order that such a being would never be reborn in a plane lower than he has arisen in, after his passing away from the present plane. If he so desires, he can take rebirth in the same old plane, or he can arise in a higher plane.

In this manner, he wanders in the Happy Course of Existence for many a world-cycle. Although *sotāpannas* wander in the Happy Course of Existence, unlike the ordinary worldlings they do not drift along the current of *saṃsāra* and are not destined to take rebirth in the Lower Worlds. From the moment they attain the Path of Streamwinning, they are delivered from such evils as *sakkāyadiṭṭhi* (Personality-belief), *vicikicchā ducarita-durājīva* (Evil actions and bad livelihood), and *apāya-dukkha*, and have thus attained *sa-upādi-sesa-nibbāna*[7] (the Full Extinction of Defilements with the Groups of Existence still remaining). They then wander in the Happy Course of Existence as *Ariyas* (Noble Ones) who belong to the Supramundane Sphere. After wandering in the planes of human beings, *Devas* and *Brahmās,* when they do not desire to wander any more in the Happy course of Existence, they attain *anupādisesa-nibbāna* (the Full Extinction of Defilements without the groups remaining, or the "no-more-continuing" of this psycho-physical process of existence). This is the exposition as to how *Sotāpannas* gradually rise till they attain *anupādisesa-nibbāna*. This is the definition of *niyyānaṭṭho*. The above shows the exposition of the aspect of *niyyānaṭṭho* attained and enjoyed by *Sotāpannas*.

2. Below is the explanation of the aspect of *hetuṭṭho*

7 There are two interpretations in regard to the use of *sa-upadisesa-nibbāna*. In the first case it is used only in respect of *arahats* in the second case, as here by the Venerable Ledi Sayadaw, it is used in respect of all four stages of holiness. If the word is used only in respect of *arahats, nibbāna-dhātu* appears to be more suitable in respect of the remaining three.

(having the characteristic of being a cause for the attainment of *Arahatship)* attained and enjoyed by *Sotāpannas*. From the moment the *Sotāpannas* attain the Path of Stream-winning, the inherent qualities of the Holy Ones ever exist in them, and they become stronger and stronger in succeeding existences. The qualities of morality established by them become greater and greater. So too are the powers of their *samādhi* (Concentration of mind) and *paññā* (wisdom). So also are the powers of *satipaṭṭhāna-dhamma* (Four Applications of Mindfulness), *sammappadhāna-dhamma* (Right Exertion), *iddhi-pāda-dhamma* (Roads to Power), *indriya-dhamma* (Faculties), *bala-dhamma* (Powers), *bojjhaṅga* (the seven links of Enlightenment) and *maggaṅga-dhamma* (the Noble Eightfold Path). The development of such powers in one existence after another is known as *hetuṭṭho*. The above is the exposition of the aspect of *hetuṭṭho* (suitability for the attainment of *Arahatship*) attained and enjoyed by *Sotāpannas*.

3. Now comes the aspect of *dassanaṭṭho* (realisation of the truth) attained and enjoyed by *Sotāpannas*. From the moment the *Sotāpannas* attain the Path of stream-winning up to the time of their attaining *an-upādisesa-nibbāna*, while they are wandering in the Happy Course of Existence, they have no perplexity of mind in regard to the existence of the Four Noble Truths—the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. Whenever they contemplate these Four Noble Truths, they at once realise them vividly, just as one can distinctly see the planets and constellations high above the sky. This is the exposition of the aspect of *dassanṭṭho*(realisation of the truth) attained and enjoyed by *Sotāpannas*.

4. Below is the explanation of the aspect of *adhipateyyaṭṭho* (mastery over oneself) attained and enjoyed by *Sotāpannas*. The wholesome volitional actions, such as *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental development) performed by these *Sotāpannas* are free from the operation of Craving. Thus they are free from the "accumulation of merit" called *puññābhisaṅkhāra*. They have attained the highest amongst all the mundane wholesome *Kammas*. Their minds become as pure as a highly polished conch. These all help them to attain *anupādisesa-nibbāna*.

This is the exposition of the aspect of *adhipateyyaṭṭho* attained and enjoyed by *Sotāpannas*.

Now I shall expound the four aspects of *Nirodha-sacca* (the Noble Truth of the Cessation of Suffering), which itself is called *Nibbāna*. There are four aspects of *Nirodha-sacca*. They are: (1) *nissaranaṭṭho* (having the characteristic of being an escape), (2) *pavivekaṭṭho* (having the characteristic of being free from disturbance), (3) *amataṭṭho* (a state where there is no more death or dissolution), and (4) *asaṅkhataṭṭho* (having the characteristic of the "Unoriginated" *Nibbāna*).

The supramundane sphere of such *Sotāpannas* as Visākhā, Anāthapiṇḍika, and decillions of Holy Ones in the *Deva*-countries of *Catu-mahārājika*, *Tāvatiṃsa*, etc., may be compared to the Great Sītā Ocean situated at the foot of Mount Meru. Decillions and decillions of such Noble Ones may be compared to decillions and decillions of fishes living in that great ocean. In what respect do they resemble them? It is in this manner that Great Sītā Ocean situated amidst the Yugandha Mountains is very wide and immensely deep. The water in that Great Ocean never gets diminished, nor is its water evaporated by any ray of the sun. The water is so clean that even a peacock's feather or fine cotton will sink to the bottom of the ocean. In the same manner, it is the Law of Cosmic Order that this *Sa-upādisesa-nibbāna*, the Supramundane Sphere of *Ariyas*, such as Visākhā, Anāthapiṇḍika, etc., will never be diminished owing to the lapse of time, even after a lapse of many millions of world-cycles. The state of "the Full Extinction of Defilements with the groups of existence still remaining" will never be diminished. The state of *Nibbāna* never becomes extinct. It is also the Law of Cosmic Order that these *Sotāpannas* are never entangled with evil actions, skeptical doubt and bad livelihood, because the state of *Sa-upādisesa-nibbāna* exists in them.

Just as the great fishes in that Great Sītā Ocean need not fear the water in the ocean getting diminished, these *Sotāpannas* need never fear losing their attainment of "the Full Extinction of Defilements with the groups of existence still remaining". Just as the water of that Great Ocean is not warmed by

the rays of the sun, these *Sotāpannas* who have attained *Sa-upādisesa-nibbāna* will not be polluted with any Defilement or threatened with the dangers of wandering in the *Saṃsāra*, however long they may have to wander in the Happy Course of Existence, and they need not fear that Personality-belief will accompany them any more.

Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting warm at any time, these *Sotāpannas* also need not be anxious about the defilements which they have already dispelled by means of the Path and Fruition of the streamwinning. Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting dirty, so also the *Sotāpannas* need not be anxious about their state being polluted with wrong views, skeptical doubt, evil actions, bad livelihood and hellish qualities.

Just as the great fishes in that Great Ocean need not be anxious for a change of residence to other lakes, rivers and seas, nor be anxious about the ocean water becoming warm or turbid, these countless numbers of *Ariyas*, who pass amongst heavenly and human beings at the most for seven times in the Round of Rebirths, need not wait till the arising of another Buddha. Retaining the state of *Sa-upādisesa-nibbāna*, they wander in the Round of Rebirths as wealthy men, *Devas* and *Brahmās* and finally attain *An-upādisesa-nibbāna*.

At this juncture one may ask the following question in connection with the expression, "These *Sotāpannas* remain within the Supramundane Sphere of *Sa-upādisesa-nibbāna*": "As *Sotāpannas* they are able to dispel some of the defilements only, and at the same time are not free from the sufferings of rebirth, old age and death. So it cannot be claimed that they have attained *Nibbāna*, nor are they within the 'Sphere of *Nibbāna*'." The answer to it is as follows—"Did not the Omniscient Buddha declare that the *Nibbāna* attained by these *Sotāpannas* is specially termed *Sa-upādisesa-nibbāna*, because they have not dispelled all defilements? Is it not that it is declared as *Sa-upādisesa-nibbāna*, because these *Sotāpannas* will have to take rebirth for at most seven times, experiencing old age and death for many world-periods to come?"

This kind of question is raised by one who does not realise the greatness and magnificence of *Nibbāna.*

These *Sotāpannas*, after passing amongst heavenly and human beings for a great length of time finally become *Arahats*, and the *Nibbāna* they are then to attain after getting rid of the groups of existence is called *Anupādisesa-nibbāna.* This *Nibbāna* is not within the scope of *Sotāpannas*, and so in expounding the *Nibbāna* attained by *Sotāpannas*, *Anupādisesa-nibbāna* is not meant thereby, and therefore not discussed.

1. The *nissaraṇaṭṭho* (having the characteristic of being an escape) aspect attained and enjoyed by *Sotāpannas* means the following: (i) *kilesa-vaṭṭa* (escape from the circle of the most evil defilements headed by "Wrong Views" and "Skeptical Doubt"), (ii) *kamma-vaṭṭa* (escape from the circle of unwholesome *kamma* such as the ten kinds of evil conduct in deeds, words, and thought, and also the bad mode of living), and (iii) *vipākavaṭṭa* (escape from the circle of being reborn in the Four Lower worlds).

As regards worldlings, although they wander in the round of rebirths as kings of men, kings of *devas,* or kings of *brahmās*, as they have not yet attained the state of escape from the round of rebirths, they have to wander in it, entangling with wrong views, skeptical doubt, evil conduct and bad livelihood, which would cause them to arise in the four lower worlds.

Here ends the exposition of *nissaraṇaṭṭho*.

2. *Pavivekaṭṭha* (retirement; seclusion; solitude). Although *Sotāpannas* may wander in the Happy Course of Existence for many world-cycles, their minds will be ever free from being molested by wrong views, evil actions and bad livelihood, and suffering in the four lower worlds. The state of ever being free from the operation of these evil actions and the evils of the four lower worlds, which are the most evil things in the round of rebirths, is called retirement, seclusion or solitude attained and enjoyed by *Sotāpannas*. Worldlings are not free from the operation of such evils. Although they wander in the round of rebirths as kings of men, *devas* and *brahmās*, their minds are at times brightened with right views, faith, good actions and sense pleasures, and at times darkened with wrong views, skeptical doubt, evil actions and miseries of the four lower worlds.

This is the exposition of *pavivekaṭṭha.*

3. *Asaṅkhataṭṭha:* Below is the exposition of *asaṅkhataṭṭha* (having the characteristic of the "Unoriginated" *Nibbāna*).

The *Sa-upādisesa-nibbāna* attained by *Sotāpannas* is never destroyed and so it is eternal. That being the case, it is free from the trouble of setting it up anew. There is no more trouble of diving into the pit of suffering again to perform almsgiving in the endeavour to attain *Nibbāna*. There is no more suffering for them to practise morality and also to lead the life of a *samaṇa*. The state of the Unoriginated, Uncreated, is called the *asaṅkhataṭṭha* aspect attained and enjoyed by *Sotāpannas*. They, however, practise almsgiving, morality and mental development for the purpose of further dispelling some defilements that lie latent in them. They need not worry about personality-belief, skeptical doubt and the ten kinds of evil actions which have already been extinguished.

Here ends the exposition of *asaṅkhataṭṭha.*

4. *Amataṭṭha* (a state where there is no more death or dissolution.)

The state of the extinction of defilements with the groups of existence still remaining, never gets spoiled, destroyed or deteriorated in the world-cycles to come. For instance in the cases of *Sotāpannas* like Visākhā, Anāthapiṇḍika and others who pass from the planes where they are to higher ones, the state never fades away nor disappears, though their constituent groups of existence which are subject to change may be destroyed, taking the form of new groups of existence. *Nibbāna* is "Deathlessness", but the *khandha* (groups of existence) are mortal and subject to change. One *khandha* may go away and another *khandha* may come, but the state of *Sa-upādisesa-nibbāna* will go on, and so it finally merges into *An-upādisesa-nibbāna*. Although these *Sotāpannas* may wander in the round of rebirths for many a world-cycle to come, they need not fear the loss of the Cessation of Suffering which they have experienced and realised. From the moment they attain the path of stream-winning up to the time they attain full *Nibbāna* or *An-upādisesa-nibbāna*, this state of *Sa-upādisesa-nibbāna* remains as the refuge and dependence of the countless number of *Sotāpannas*. This state is termed the *amataṭṭha* (a state where there is no more death or dissolution) attained and enjoyed by *Sotāpannas*.

Here ends the exposition of *amataṭṭha.*

The above is the exposition on the four interpretations of *Sa-upādisesa-nibbāna*.

The same holds good for the four aspects of *Nibbāna* attained by *Sakadāgāmi, Anāgāmi* and *Arahats*.

(1) The four aspects of the Noble Truth of Suffering are the functions of *pariññā* (Full comprehension).

(2) The four aspects of the Noble Truth of the Origin of Suffering are the functions of *pahāna-pariññā* (full overcoming; abandoning).

(3) The four aspects of the Noble Truth of the Cessation of Suffering are the functions of *sacchikaraṇa* (realisation or seeing face to face).

(4) The four aspects of the Noble Path leading to the Cessation of Suffering are the functions of mental development.

If a person fully comprehends and realises the four aspects of the Noble Truth of Suffering, he will automatically realise the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. Moreover, the four aspects of the Noble Truth of Suffering are included in the three characteristics of existence—the characteristic of impermanence, suffering and selflessness. These four aspects are also within the orbit of characteristic of Suffering. Of the four interpretations of the Noble Truth of Suffering, *vipariṇāmaṭṭha* (change) is itself characteristic of impermanence. If these four aspects of the Noble Truth of Suffering fall within the province of the characteristics of impermanence and suffering, they will also be included in the orbit of characteristic impersonality. So, when one fully comprehends the three characteristics of impermanence, suffering and selflessness, he also fully comprehends the sixteen aspects of the Four Noble Truths, as has been explained before.

Etesu tīsu lakkhaṇesu ekasmiṃ diṭṭhe itaradvayaṃ diṭṭhaṃ neva hoti. Tena vuttaṃ anicca-saññino, Meghiya, anatta-saññā saṇṭhātīti.

—*Aṅguttara* Commentary

"When one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realises the remaining two characteristics. The Omniscient Buddha declared, 'O Meghiya, if one realises one of the three characteristics of existence, he automatically realises the remaining two'."

Of the three characteristics, the characteristic of impermanence is the fundamental one. The whole affair of the characteristic of impermanence is nothing but *maraṇa* (death) which means the continually repeated dissolution and vanishing of all physical and mental phenomena and that these phenomena do not last even for the time occupied by a wink of the eye, he automatically fully comprehends and realises the characteristics of suffering and selflessness. How? It may be explained as follows; If one realises all physical and mental phenomena in his body continually and (they) repeatedly dissolve and vanish at every consciousness-moment, will he have any attachment for his body and take that as pleasure? Or will he also take it that this body is soul-essence?

The above clearly shows that of the three characteristics of existence, the characteristic of impermanence is the most essential.

If one realises the functioning of the characteristic of impermanence in corporeality out of the five constituent groups of existence, he is able to attain the Path of *Anāgāmi* (Never-returner). On the other hand, if he realises the functioning of the four mental formations out of the Mental Group, he is able to attain the Path and the Fruition of *Arahatta* (Holiness).

These two theories have fully been discussed with *Pāli* and its definition in the Manual of *Āhāra-Dīpanī*.

Therefore, those worldlings who desire to be delivered from the tangle of wrong views, evil actions, and the state of the worldlings who wander in the round of rebirths and enjoy the status of those *Sotāpannas* like Visākhā, Anāthapiṇḍika and others, who have attained *Sa-upādisesa-nibbāna* and become the inhabitants of the supramundane sphere, passing through the planes of heavenly and human beings until they attain the state of *Anupādisesa-nibbāna* and fully comprehending the four aspects of the Noble Truth of the Path leading to the Cessation of Suffering and the Noble Truth of the Cessation of Suffering, should get instructions from a competent teacher on the full interpretations and aspects of the characteristic of impermanence, and having studied them conscientiously, should practise *Vipassanābhāvanā* through the medium of the characteristic of impermanence, just as a person whose hair is burning with a celestial fire or whose head is pierced with a sharp spear desires to quell this celestial fire of personality-belief or take out the spear of personality-belief from his head.

Conclusion

Here the concise *Catusacca-Dīpanī*, or the Manual of the Four Noble Truths, comes to a close. It was written at the Letpandaung Hill, Monywa, at the request of Pleaders Maung Kyaw and Maung San Lin, for the benefit of those who desire to know the sixteen interpretations of the Four Noble Truths and who desire to honour the Teaching of the Buddha. It was finished during the Vassa of 1265 Burmese Era (July 1903 C.E.).

The *Bodhipakkhiya Dīpanī* or
The Manual of the Factors Leading to Enlightenment

The *Bodhipakkhiya Dīpanī* or The Manual of the Factors Leading to Enlightenment

By Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita
Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service.

Namo tassa bhagavato arahato sammāsambuddhassa.
Veneration to the Exalted One, the Worshipful, the Omniscient.

Translator's Preface

The Venerable Ledi Sayadaw's works are well known in Burma (Myanmar). They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet, the Venerable Sayadaw's works are not meant for an absolute beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical *Pāḷi* words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original *Pāḷi* form or with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original *Pāḷi* form though in all such cases an attempt has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not verbatim, yet a careful attempt has been made to render as nearly a verbatim translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma.

Sein Nyo Tun
135 University Avenue, Rangoon.

Introduction

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June, 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven *bodhipakkhiya-dhammas* (Factors leading to Enlightenment).

Four Classes of Individuals

It is stated in the *Puggala-Paññatti*[1] (the Book of Classification of Individuals) and the *Aṅguttara-Nikāya*[2] that, of the beings who encounter the *Sāsanas* (Teachings) of the Buddhas, four classes can be distinguished, viz:

1. *Ugghaṭitaññū*
2. *Vipañcitaññū*
3. *Neyya*
4. *Padaparama*

Of these four classes of beings, an *Ugghaṭitaññū* is an individual who encounters a Buddha in person, and who is capable of attaining the Holy Paths and the Holy Fruits through the mere hearing of a short concise discourse.

A *Vipañcitaññū* is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length.

A *Neyya* is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits.

This *Neyya* class of individuals can again be subdivided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the *pāramīs* (Perfections) which each of them has previously acquired, and the *kilesas* (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise, as for example, in the case of individuals whose necessary period of practice is seven days, the stage of an *Arahat* may be attained if effort is made in the first or second period of life,[3] which no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the period of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer.

If the effort during this life is not sufficiently intense as to enable one to attain the Paths and the Fruits, then release from worldly ills cannot be obtained during the present Buddha *Sāsana*, while release during future Buddha *Sāsana*s can be obtained only if the individual encounters them. No release can be obtained if no Buddha *Sāsana* is encountered. It is only in the case of individuals who have secured *niyata-vyākaraṇa* (sure prediction made by a Buddha), that is an encounter with a Buddha *Sāsana* and release from worldly ills, is certain. An individual who has not attained *niyata vyākaraṇa* cannot be certain either of encountering a Buddha *Sāsana* or achieving release from worldly ills, even though he has accumulated sufficient *pāramīs* to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained *niyata-vyākaraṇa.*

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A *Padaparama* is an individual who, though he encounters a Buddha *Sāsana*, and though he puts

1 *Abhidhamma-Piṭaka, Puggala-Paññatti*, 6th Syn, Edn.

2 *Suttanta-Piṭaka, Aṅguttara-Nikāya, Catukka-nipāta*, page 452, Sixth Syn. Edn.

3 Three periods of life are usually distinguished, viz., youth, middle-age, and old age. Please see page 721, *Visuddhimagga* by Ñāṇamoli.

forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials.[4]

Such a person cannot obtain release from worldly ills during this lifetime. If he dies while practising *samatha* (Calm) or *vipassana* (Insight), and attains rebirth either as a human being or a *deva* in his next existence, he can attain release from worldly ills in that existence within the present Buddha *Sāsana*.

Thus did the Buddha say with respect to four classes of individuals.

Three Types of Individuals

In the same *Piṭakas* referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

(1) A person who is certain of regaining health in due time even though he does not take any medicine or treatment.

(2) A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.

(3) A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment. These are the three kinds of sick persons.

Persons who obtained *niyata-vyākaraṇa* (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

An individual of the *Padaparama* class resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, an individual of the *padaparama* class has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha *Sāsana*, or within future Buddha *Sāsana*s. The story of the youth Chattamāṇava,[5] of the frog who became a *deva*,[6] and of the ascetic Saccaka,[7] are illustrations of persons who obtained release from worldly ills in their next following existences within the present Buddha *Sāsana*s.

An individual of the *neyya* class resembles the third class of sick person. Just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a *Neyya* individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a *Neyya* individual, knowing what is good for him according to his age, discards what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher if although obtaining the guidance of a good teacher, he is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness he cannot obtain release from worldly ills in this present life. King Ajātasattu,[8] the millionaire Mahādhana's son,[9] *Bhikkhu* Sudinna,[10] are cases of persons who could have obtained release from worldly ills in this present existence.

King Ajātasattu failed to obtain release because he had committed patricide. It is stated that he will

4 *Vāsanā*–habits and potentials.

5 *Vimāna-Vatthu*, p. 76, 6th Syn. Edn.

6 *Vimāna-Vatthu*, p. 73, 6th Syn. Edn.

7 *Suttanta-Piṭaka, Majjhima-Nikāya, Mūla-paṇṇāsa*, pp, 288-299, 6th Syn. Edn.

8 *Sāmaññaphala-Sutta* published by the Union Buddha *Sāsana* Council. Please see the Light of the Dhamma, Vol. V, No 1.

9 *Dhammapada* Commentary, Book 11, Story 9. See also *Khuddaka-Nikāya, Peta-Vatthu*, p. 216, 6th Syn. Edn.

10 *Vinaya-Piṭaka, Pārājika*, p. 13. 6th Syn. Edn.

drift in future *saṃsāra* (round of rebirths) for two *asaṅkheyyas* (unit followed by 140 ciphers) world-cycles, after which he will become a *paccekabuddha* (Solitary Buddha).

The millionaire Mahādhana's son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the *Ti-Ratanas*.[11] Seeing his plight at that stage, the Buddha said to Ānandā, "Ānandā, if this millionaire's son had become a *bhikkhu* in my *Sāsana* during his youth or first period of his life, he would have become an *Arahat* and would have attained *Parinibbāna*[12] in this present life. If, otherwise, he had become a *bhikkhu* during the second period of his life, he would have become an *Anāgāmi*,[13] and on death would have been reborn in the *Suddhāvāsabrahma loka*,[14] whence he would have attained *parinibbāna*. In the next alternative, if he had become a *bhikkhu* in my *Sāsana* at the beginning of the third period of life, he would have become either a *Sakadāgāmi*[15] or a *Sotāpanna*,[16] and would have attained permanent release from rebirth in the *apāya lokas*."[17] Thus said the Buddha to the Venerable Ānandā. Thus, although, he (the millionaire Mahādhana's son) possessed *pāramī* ripe enough to make his present existence his last existence, not being a person who had secured *niyata vyākaraṇa*, he failed to obtain release from worldly ills in his present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha *Sāsana*. If further, his period of existence in the *apāya lokas* is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those *apāya lokas* in time for the *Sāsana* of the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear,[18] there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire's son from release from worldly ills even though he possessed *pāramī* ripe enough to make his present existence his last existence.

The general opinion current at the present day is that, if the *pāramī*s are complete, one cannot miss encountering a Buddha *Sāsana* even if one does not wish to do so, and that one's release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of *niyata* (one who has obtained a sure prediction made by a Buddha) and *aniyata* (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the *Piṭakas* mentioned above, and the story of the millionaire Mahādhanā's son, it should be remembered that *aniyata neyya* individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess *pāramī* sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha *Sāsana*.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Āḷāra and Uddaka,[19] possess sufficient *pāramī* for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (*aṭṭhakkhaṇas*)[20] where it is not possible to attain the Paths and the Fruits thereof.

11 *Ti-Ratanas*–The Three Jewels, viz., the Buddha, the Dhamma, the *Saṅgha.*

12 Full *Nibbāna*. The death of an *Arahat* is known as attaining *parinibbāna*.

13 A Non-Returner to the *Kāma-lokas*.

14 The "Pure Abodes", are a group of 5 heavens belonging to the Form-Sphere, where only the Never-Returners are reborn, and in which they attain *Arahat*ship and *Nibbāna.*

15 The "Once-Returner."

16 The "Stream-Winner," See page 53 Ibid.

17 *Apāya-lokas*–The four Lower Regions. They are–the animal world, the ghost-world, the demon-world and hell.

18 *Suñña-kappas*–"Zero" world-cycles.

19 *Suttanta-Piṭaka, Majjhima-Nikāya, Mūlapaṇṇāsa, Pāsarāsi-Sutta*, p. 220, 6th Syn, Edition,

20 *Dīgha-Nikāya, Pāthika-vagga, Dasuttara-Sutta*, page 248 6th Syn. Edn; *Aṅguttara-Nikāya* III *Aṭṭhaka-nipāta, Akkhaṇa-Sutta*, page 60, 6th Syn. Edn. (i) *paccantaro*–a border district where the Buddha *Sāsana* does not flourish; (ii) *Arūpino*–the four *Brahma* planes of the Formless-sphere; (iii) *Vitaliṅgo*–persons with congenital defects such as idiocy, etc. (iv) *Asaññasatta*–a brahma plane of the Form-Sphere of non-consciousness; (v) *Micchādiṭṭhi*–birth

(Here ends the part showing the division of beings into four and three classes according to *Puggala-Paññatti* of the *Abhidhamma Piṭaka* and the *Aṅguttara-Nikāya* of the *Suttanta Piṭaka*.)

Necessary conditions of Practice for *Neyya* and *Padaparama*

Of the four classes of individuals mentioned, the *Ugghaṭitaññū* and the *Vipañcitaññū* classes can attain the *Sotāpatti-magga* (Path of a Stream-winner) and the other higher stages of wisdom—like Visākhā and Anāthapiṇḍika[21]—through the mere hearing of a discourse. It is not necessary for such individuals to practise the Dhamma according to the stages of practice such as *sīla-visuddhi* (Purification of virtue), *citta-visuddhi* (Purification of Consciousness) and so on. Be it remembered that this is also the case when *devas* and *brahmās* attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as *sīla-visuddhi* and *citta visuddhi*, laid down in the *Pāḷi* Canon, are only for the *Neyya* and *Padaparama* classes of individuals before their attainment of the *Sotāpatti-magga*. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of *Arahat*ship also, these courses of practice are used for the purpose of *diṭṭha-dhamma-sukhavihāra*[22] (dwelling at ease in this present existence), since *Arahats* have already gone through them.

After the passing of the first thousand years (of the present Buddha *Sāsana*), which constituted the times of the *Paṭisambhidhāpatta Arahat* (*Arahat* possessing Analytical Knowledge), the period of the present Buddha *Sāsana* comprises the times of the *Neyya* and *Padaparama* classes of individuals alone. At the present day, only these two classes of individuals remain.

Of These Two Classes of Individuals

Neyya-puggala

Of these two classes of individuals, an individual of the *Neyya* class can become a *Sotāpanna* in this present life, if he faithfully practises the *bodhipakkhiya-dhamma* comprising *satipaṭṭhāna* (four Applications of Mindfulness), *sammappadhāna* (Right Exertion), etc. If he is lax in his practice, he can become a *Sotāpanna* only in his next existence after being reborn in the *deva* planes. If he dies while still aloof from these (*bodhipakkhiya*) *Dhammas*, such as *satipaṭṭhāna,* etc., he will become a total loss so far as the present Buddha *Sāsana* is concerned, but he can still attain release from worldly ills if he encounters the *Sāsana* of the next Buddha.

Padaparama-puggala extant

An individual of the *Padaparama* class can attain release within the present Buddha *Sāsana* after rebirth in the *deva* planes in his next existence, if he can faithfully practise these (*bodhipakkhiya*) *Dhammas* in his present existence.

The Age of *Ariyas* (Noble Ones) still

The five thousand years of the present Buddha *Sāsana* constitute, all of them, the Age of *Ariyas*. This Age of *Ariyas* will continue to exist so long as the *Tipiṭakas* remain in the world. The *Padaparama* class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha *Sāsana* to accumulate as much of the nuclei or seeds of *Pāramī* as they can within this lifetime. They have to accumulate the seeds of *sīla* (Morality). They have to accumulate the seeds of *samādhi* (Concentration). They have to accumulate the seeds of *paññā* (Wisdom).

Sīla

Of these three kinds of accumulations, *sīla* (Morality), *samādhi* (Concentration), *paññā* (Wisdom), the seeds of *sīla* mean: *Pañca Sīla*,[23] *Ājīvaṭṭhamaka*

among people holding wrong views; (vi) *Peta*–the Peta world; (vii) *Tiracchāna*–the animal world; and (viii) *Niraya*-hell.

21 *Dhammapada* Commentary, stories relating to verses 1 and 18.

22 In an *Arahat* there arises the knowledge of his freedom, and he realises–"Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of *Arahat*ship." Thus he lives at ease in this existence.

23 The Five Precepts. They are basic and constitute the minimum which every man or woman must observe. They are–abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.

Sīla,[24] *Aṭṭhaṅga Uposatha Sīla*,[25] *Dasaṅga Sīla*,[26] in respect of ordinary laymen and women, and the *Bhikkhu Sīla*[27] in respect of the *bhikkhu*s.

Samādhi

The seeds of *samādhi* mean the efforts to achieve *parikamma-samādhi* (Preparatory Concentration) through one or other of the forty objects of meditation, such as the ten *kasiṇas* (meditation devices) or if further efforts can be evoked, the efforts to achieve *upacāra-samādhi* (Access Concentration) or if still further efforts can be evoked, the efforts to achieve *appanā-samādhi* (Attainment Concentration.)

Paññā

The seeds of *paññā* mean the cultivation of the ability to analyse the characteristics and qualities of *rūpa* (Material Phenomena), *nāma* (Mental Phenomena), *khandha* (Constituent groups of existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Truths), and the *paṭiccasamuppāda* (Dependent Origination); and the cultivation of insight into the three characteristics of existence (*lakkhaṇa*)—namely, *anicca* (Impermanence), *dukkha* (Suffering) and *anatta* (Impersonality).

Of the three kinds of seeds of *magga-ñāṇa* and *phala-ñāṇa*,[28] *sīla* and *samādhi* are like ornaments that permanently adorn the world, and exist even in the *suñña* world-cycles that is, world-cycles where no Buddha arise. The seeds of *sīla* and *samādhi* can be obtained at will at any time. But the seeds of *paññā,* which are related to *rūpa*, *nāma*, *khandha, āyatana*, *dhātu*, *sacca*, and *paṭiccasamuppāda* can be obtained only when one encounters a Buddha *Sāsana*. Outside of a Buddha *Sāsana*, one does not get the opportunity of even hearing the mere mention of words associated with *paññā,* though an infinite number of "*suñña*" world-cycles may elapse. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha *Sāsana* flourishes, if they intend to accumulate the seeds of *magga-ñāṇa* and *phala-ñāṇa* for the purpose of securing release from worldly ills in a future existence within a future Buddha *Sāsana*, should pay special attention to the knowledge of the *paramattha*[29] (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of *sīla* and *samādhi*. In the least, they should attempt to obtain an insight into how the Four Great Primaries (*mahābhūta*)—*pathavī, āpo, tejo* and *vāyo* are constituted in one's body. If they acquire a good insight into the four great elements, they obtain a sound collection of the seeds of *paññā* which are most difficult to acquire, and this is so even though they may not acquire any knowledge of the other portions of the *Abhidhamma*. It can then be said that the difficult attainment of rebirth within a Buddha *Sāsana* has been made worthwhile.

Vijjā (Knowledge) and *Caraṇa* (Conduct)

Sīla and *samādhi* constitute *Caraṇa*, while *paññā* constitutes *Vijjā*. Thus are *vijjā-caraṇa* (Knowledge and Conduct) constituted. *Vijjā* resembles the eyes of a human being, while *caraṇa* resembles the limbs. *Vijjā* is like eyes in birds, while *caraṇa* is like wings. A person who is endowed with Morality and Concentration, but lacks Wisdom, is like one who pos-

24 The three constituents of the Morality-group of the Eightfold Path, when considered in detail become *Ājīvaṭṭhamaka sīla* (Morality consisting of the practice of Right Livelihood) in the following way:

1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.

25 The Eight Precepts are–Abstention from (1) killing, (2) stealing, (3) unchastity, (4) lying, (5) intoxicants, (6) eating after midday, (7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment etc., (8) luxurious and high beds.

26 The Ten Precepts. This is the polished form of *Aṭṭha-sīla*. No.7 of the Eight Precepts is split into two and No. 10 is "abstinence from accepting gold and silver."

27 *Bhikkhu sīla*–The four kinds of *Pārisuddhi-sīla* are–

(1) Restraint with regard to the 227 *Vinaya* Rules.

(2) Restraint of the senses.

(3) Restraint with regard to one's livelihood.

(4) Morality with regard to the 4 requisites.

sesses complete and whole limbs but is blind of both eyes. A person who is endowed with *vijjā* (Knowledge), but lacks *caraṇa* (Conduct), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both *vijjā* and *caraṇa* is like a normal whole person possessing both good eyesight and healthy limbs. A person who lacks both *vijjā* and *caraṇa* is like one defective in eyes and limbs, and is not one worthy of being called a living being.

Consequences of Having *Caraṇa* Only

Amongst the persons living within the present Buddha *Sāsana*, there are some who are fully endowed with Morality and Concentration, but do not possess the seeds of *vijjā* (Knowledge), such as Insight into the nature of Material Qualities, Mental Qualities and Constituent Groups of Existence. Because they are strong in *caraṇa*, they are likely to encounter the next Buddha *Sāsana*, but because they lack the seeds of *vijjā*, they cannot attain Enlightenment, even though they hear the discourse of the next Buddha in person. They are like Lāḷudāyī Thera,[30] Upananda Thera,[31] *Chabbaggīya bhikkhus*,[32] and the King of Kosala,[33] during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated *caraṇa*, such as almsgiving and Morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated *vijjā*, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

Of Having *Vijjā* Only

There are others who are endowed with *vijjā*, such as Insight into the Material and Mental Qualities and the Constituent Groups of Existence, but who lack *caraṇa*, such as *dāna, nicca sīla* (Permanent Morality) and *uposatha sīla* (Precepts observed on Fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain Enlightenment because they possess *vijjā*, but since they lack *caraṇa*, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so, because there is an *antara-kappa* (intervening world-cycle) between the present Buddha *Sāsana* and the next.

In case these beings wander within the Sensuous Sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the Happy Course of Existence. If, in the interim, a rebirth occurs in one of the Four Lower Regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the Four Lower Worlds is often followed by an infinite number of rebirths in one or the other of them.

Those persons whose acts of *dāna* (Almsgiving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in *caraṇa* (Conduct), possess a strong tendency to be reborn in the Four Lower Worlds when they die. If through some good fortune they manage to be reborn in the Happy Course of Existence, wherever they may be reborn, they are, because of their previous lack of *caraṇa* such as *dāna*, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their means of livelihood, and thus encounter tendencies to rebirth in the *apāya lokas*. Because of their lack of the *caraṇa* of *nicca sīla* and *uposatha sīla*, they are likely to meet with disputes, quarrels, anger and hatred in their dealings with other persons, in addition to being susceptible

---

28 *Magga-ñāṇa*–Knowledge of the Holy Paths.
Phala-ñāṇa–Knowledge of the Fruits thereof.

29 *Paramattha*–Truth in the ultimate sense; absolute truth.
The *Abhidhammattha-Saṅgaha* lists four *paramattha-dhammas*, namely, *Citta* (Consciousness), *Cetasika* (Mental factors), *Rūpa* (Material qualities) and *Nibbāna*.
Pathavī (Element of Extension,) *Āpo* (Element of Liquidity or Cohesion,) *Tejo* (Element of Kinetic Energy,) and *Vāyo* (Element of Motion or Support)

30 *Dhammapada-aṭṭhakathā,* verse 64, (The Story of the Wise Fool).

31 *Dhammapada* Commentary, Story relating to Verse 158 "The Greedy Monk".

32 *Vinaya-Piṭaka, Mahāvagga*, p. 192, 6th Syn. Edn.

33 *Dhammapada* Commentary, Story relating to Verse 60, *Bāla-vagga*.

to diseases and ailments, and thus encounter tendencies towards rebirth in the *apāya lokas*. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the Happy Course of Existence and causing rebirth in the Four Lower Worlds. In this way, the chances of those who lack *caraṇa* meeting the next Buddha are very few indeed.

The Essential Point

In short, the essential fact is, only when one is endowed with the seeds of both *vijjā* and *caraṇa* can one obtain release from worldly ills in one's next existence. If one possesses the seeds of *vijjā* alone, and lacks the seeds of *caraṇa*, such as *dāna* and *sīla*, one will fail to secure the opportunity of meeting the next Buddha *Sāsana*. If, on the other hand, one possesses the seeds of *caraṇa* but lacks the seeds of *vijjā*, one cannot attain release from worldly ills even though one encounters the next Buddha *Sāsana*. Hence, those *Padaparama* individuals of today, be they men or women, who look forward to meeting the next Buddha *Sāsana*, should attempt to accumulate within the present Buddha *Sāsana,* the seeds of *caraṇa* by the practice of *dāna*, *sīla* and *samatha bhāvanā* (Practice of Calm), and should also, in the least, with respect to *vijjā*, try to practise insight into the Four Great Primaries, and thus ensure meeting the next Buddha *Sāsana,* and having met it, to attain release from worldly ills.

When it is said that *dāna* is *caraṇa*, it comes under the category of *saddhā* (Faith), which is one of the *saddhammas* or practical conduct of good people, which again come under the fifteen *caraṇa-dhammas*. The fifteen *caraṇa-dhammas* are:

1. *Sīla*—(Morality);
2. *Indriya-saṃvara*—(Guarding the Sense doors);
3. *Bhojanemattaññutā*—(Moderation in eating);
4. *Jāgariyanuyoga*—(Wakefulness);

5-11. *Saddhamma*—(The seven attributes of good and virtuous men);

12-15. Four *Jhānas*—First *Jhāna*, Second *Jhāna*, Third *Jhāna,* and Fourth *Jhāna*.

These fifteen *dhammas* are the property of the highest *jhānalābhī* (Attainer of *Jhānas*). So far as *sukkhavipassaka* (practising Insight only) individuals are concerned, they should possess the eleven of *caraṇa dhammas,* i.e., without the four *Jhānas.*

For those persons who look forward to meeting the next Buddha *Sāsana*, *dāna*, *sīla uposatha*, and the seven *saddhammas* are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven *caraṇa-dhammas*, i.e., *sīla*, *indriyasaṃvara*, *bhojanemattaññutā, jāgariyanuyoga*, and the seven *saddhammas*. Herein, *sīla* means *Ājīvaṭṭhamaka nicca sīla* (Permanent practice of Morality ending with right livelihood), *Indriyasaṃvara* means guarding the six Sense-doors—eyes, ears, nose, tongue, body and mind. *Bhojanemattaññutā* means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith. *Jāgariyanuyoga* means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising *bhāvanā* (Mental Concentration) during the other two periods.

Saddhamma means:

1. *Saddhā*—(Faith),
2. *Sati*—(Mindfulness),
3. *Hiri*—(Moral Shame),
4. *Ottappa*—(Moral Dread),
5. *Bahusacca*—(Great learning),
6. *Vīriya*—(Energy; diligence),
7. *Paññā*–(Wisdom).

For those who wish to become *Sotāpanna*s during this life, there is no special necessity to practise *dāna* (Almsgiving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha *Sāsana* make special attempts to practise *dāna* (Almsgiving) and *uposatha* (Precepts observed on Fasting Days).

Order of Practice and Those Who Await the Next Buddha

Since the work in the case of those who depend on and await the next Buddha consists of no more than acquiring accumulation of *pāramī*, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the *Pāḷi* Texts, viz., *sīla*, *samādhi* and *paññā.* They should not thus de-

fer the practice of *samādhi* before the completion of the practice of *sīla*, or defer the practice of *paññā* before the completion of the practice of *samādhi*. In accordance with the order of the seven *visuddhi*s (Purifications), such as (1) *Sīla-visuddhi* (Purification of Virtue), (2) *Citta-visuddhi* (Purification of Consciousness), (3) *Diṭṭhi-visuddhi* (Purification of View), (4) *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt), (5) *Maggāmaggañāṇa-dassana-visuddhi* (Purification by Knowledge and Vision of What is and What is Not Path), (6) *Paṭipadāñāṇadassana-visuddhi* (Purification by Knowledge and Vision of the Way), and (7) *Ñāṇadassana-visuddhi* (Purification by Knowledge and Vision), they should not postpone the practice of any course for a *visuddhi* until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of *pāramī* as they can, they should contrive to accumulate the largest amount of *sīla*, *samādhi*, and *paññā,* that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice

When it is stated in the *Pāḷi* Texts that *citta-visuddhi* should be practised only after the completion of the practice of *sīla-visuddhi*, that *diṭṭhi-visuddhi* should be practised only after the completion of the practice of *citta-visuddhi*, that *kaṅkhāvitaraṇa-visuddhi* should be practised only after the completion of the practice of *diṭṭhi-visuddhi*, that the work of *anicca*, *dukkha*, and *anatta bhāvanā* (Contemplation of Impermanence, Suffering and Impersonality) should be undertaken only after the completion of the practice of *kaṅkhāvitaraṇa-visuddhi*, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of *pāramī*, are persons occupied in grasping whatever they can, it should not be said in their case that the work of *samatha manasikāra cittavisuddhi* (the practice of Purification of Consciousness consisting of advertence of mind to tranquillity), should not be undertaken before the fulfilment of *sīla-visuddhi*.

Even in the case of hunters and fishermen, it should not be said that they should not practise *samatha-vipassana* (Calm and Insight), *manasikāra* (advertence of mind towards Calm and Insight) unless they discard their avocations. One who says so causes *dhamma-antarāya* (Danger to the Dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the *Buddha*, the *Dhamma*, and the *Saṅgha*. They should be induced to contemplate, as much as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the *Pāḷi* Text and "*nissaya*" (word for word translation) of the *Abhidhammatha-Saṅgaha*, and the *Paccaya Niddesa* of the *Paṭṭhāna* (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of *vijjā* (Knowledge).

At the present time, whenever I meet my *dāyakā upāsakas* (lay disciples who contribute to a *Bhikkhu*'s upkeep), I tell them, in the true tradition of a *Bhikkhu*, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of Three Jewels and three characteristics of existence. To be mindful of the noble qualities of the *Ti-Ratanas* (Triple Gem) constitutes the seed of *caraṇa*. To be mindful of the three characteristics of existence constitutes the seed of *vijjā*. Even hunters and fishermen should be encouraged to practise those advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards *samatha* (Calm) and *vipassana* (Insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating *pāramī*s and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed of *Vijjā* Through Ignorance of the Value of the Present Times

Some teachers, who are aware only of the existence of direct and unequivocal statements in the *Pāḷi* Texts regarding the order of practice of the seven *visuddhi*s

(Purifications), but who take no account of the value of the present times, say that in the practices of *samatha* and *vipassana* (Calm and Insight) no results can be achieved unless *sīla-visuddhi* (Purification of Virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has *dhammantarāya* (Danger to the Dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of *vijjā* which are attainable only when a Buddha *Sāsana* is encountered. In truth, they have not yet attained release from worldly ills and are still drifting in *saṃsāra* (round of rebirths) because, though they have occasionally encountered Buddha *Sāsana*s in their past inconceivably long *saṃsāra* where Buddha *Sāsana*s more numerous than the grains of sands on the banks of the Ganges had appeared, they did not acquire the foundation of the seeds of *vijjā*.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity.

There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know the meaning, and who thus by custom or tradition read, recite and count their beads while performing the work of contemplating the noble qualities of the Buddha, and *anicca*, *dukkha* and *anatta*, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportunity for such continued work occurs.

The practice of *samatha* until the appearance of *parikamma nimitta,*[34] and the practice of *vipassana* until insight is obtained into *rūpa* and *nāma* (Matter and Mind) even once, are mature seeds filled with pith and substance. The practice of *samatha* until the appearance of *uggaha-nimitta* and the practice of *vipassana* until the acquisition of *sammasanañāṇa*[35] even once, are seeds that are still more mature. The practice of *samatha* until the appearance of *paṭibhāga-nimitta*, and the practice of *vipassana* until the occurrence of *udayabbayañāṇa*[36] even once, are seeds that are yet more extremely mature. If further higher efforts can be made in both *samatha* and *vipassana*, still more mature seeds can be obtained bringing great success.

The *Adhikāra* (Assiduous and Successful Practice)

When it is said in the *Pāḷi* Texts that only when there has been *adhikāra* in previous Buddha *Sāsanas* can relative *Jhānas*, the Paths and the Fruits be obtained in the following Buddha *Sāsanas*, the word "*adhikāra*" means "successful seeds." Nowadays, those who pass their lives with traditional practices that are but imitation *samatha* and imitation *vipassana* do not come within the purview of persons who possess the seeds of *samatha* and *vijjā* which can be called *adhikāra*.

Of the two kinds of seeds, those people who encounter a Buddha *Sāsana*, but who fail to secure the seeds of *vijjā*, suffer great loss indeed. This is so because the seeds of *vijjā* which are related to *rūpa* and *nāma dhamma* can only be obtained within a Buddha *Sāsana*, and that, only when one is sensible enough to secure them. Hence, at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of *rūpa* and *nāma dhamma* should, throughout their lives, undertake the task of committing the four Great Primaries to memory, then of contemplating on their meaning and of discussing

34 *Nimitta* is the mental *image* which arises in the mind by the successful practice of certain concentration exercises. The image physically perceived at the very beginning of concentration is called the Preparatory Image or *Parikamma Nimitta*. The still unsteady and unclear image which arises after the mind has reached a certain degree of concentration is called Acquired Image or *Uggaha-nimitta*. This is a mental image; the fully clear and immovable image that arises at a greater degree of concentration is called the Counter-image or *Paṭibhāga-nimitta*. This also is called a mental image.

35 Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear Insight.

36 Knowledge arising from the Contemplation of Arising and Vanishing. It is the 1st of the 9 Insight-knowledges constituting the *Paṭipadā-ñāṇadassana-Visuddhi* (Purification by Knowledge and Vision of the Way).

them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the *Sutta* and *Abhidhamma-Piṭakas*, that (1) those persons, who within the Buddha *Sāsana*, do not practise *Samatha* and *Vipassana* but allow the time to pass with imitations, suffer great loss as they fail to utilise the unique opportunity arising from their existence as human beings within a Buddha *Sāsana*, (2) this being the time of *Padaparama* and *Neyya* classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of *Samatha* and *Vipassana*, and easily attain the supramundane benefit either within this life or in the *deva* loka (*Deva* abodes) in the next life—within this Buddha *Sāsana* or within the *Sāsana* of the next Buddha, (3) they can derive immense benefit from their existence as human beings during the Buddha *Sāsana*.

Here ends the exposition of the three kinds and the four kinds of individuals.

Micchā-dhammas of the present day

A word of advice and warning

If the *Tipiṭaka,* which are the discourses of the Buddha delivered during forty-five *vassās,* (rainy seasons) be condensed, and the essentials extracted, the thirty-seven *bodhi-pakkhiya-dhammā* are obtained. These thirty-seven *bodhipakkhiya-dhammā* constitute the essence of the *Tipiṭaka*. If these be further condensed, the seven *visuddhi*s (Purifications) are obtained. If again the seven *visuddhi*s be condensed, they become *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). These are called *adhisīla Sāsana* (The Teaching of Higher Morality), *adhicitta Sāsana* (The Teaching of Higher Mentality), and *adhipaññā Sāsana* (The Teaching of Higher Wisdom). They are also called the three *sikkhās* (Trainings).

When *sīla* is mentioned, the essential for laymen is *nicca sīla*. Those people who fulfil *nicca sīla* become endowed with *caraṇa* which, with *vijjā*, enables them to attain the Paths and the Fruits. If these persons can add the refinement of *uposatha sīla* over *nicca sīla*, it is much better. For laymen, *nicca sīla* means *ājīvaṭṭhamaka sīla*. That *sīla*[37] must be properly and faithfully kept. If because they are *puthujjanas* (worldlings) they break the *sīla*, it can be re-established immediately by renewing the undertaking to keep the *sīla* for the rest of their lives. If, on a future occasion, the *sīla* is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person concerned again becomes endowed with *sīla*. The effort is not difficult. Whenever *nicca sīla* is broken, it should be immediately re-established. In these days, persons endowed with *sīla* abound in large numbers.

But persons who have attained perfect concentration in one or other of the *kasiṇa* exercises (meditation devices), or in the practice of *asubha-bhāvanā* (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of *anicca*, etc., are very rare. This is so because these are times when *micchā-dhammas* (Wrong *Dhammas*) that are likely to cause *dhammantarāya* (danger to the Dhamma) are rife.

Dhammantarāya

By *micchā-dhammas* that are likely to cause *dhammantarāya* is meant such views, practices and limitations and the inability to see the dangers of *saṃsāra*, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the *pāramīs* ripen, the belief that persons of the present day are *dvihetuka*,[38] the belief that the great teachers of the past were non-existent, etc.

Even though it does not reach the ultimate, no *kusala kamma* (wholesome volitional action) is ever rendered futile. If effort be made, a *kusala kamma* (wholesome volitional action) is instrumental in producing *pāramī* in those who do not possess *pāramī*. If no effort be made, the opportunity to acquire *pāramī* is lost. If those whose *pāramī*s are immature put forth effort, their *pāramī*s become ripe and mature. Such persons can attain the Paths and Fruits

37 *Ājīvaṭṭhamaka-sīla*–Morality ending with Right Livelihood as the eighth precept.

38 *Dvi-hetuka-paṭisandhi*–Being reborn with only two root-conditions, viz., *alobha* (detachment) and *adosa* (amity). *Dvi-hetuka-paṭisandhi* individuals cannot attain the Paths and the Fruits in the present life.

in their next existence within the present *Sāsana*. If no effort be made, the opportunity for the *pāramī* to ripen is lost. If those whose *pāramī* is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made, the opportunity to attain the Paths and the Fruits is lost.

If persons who are *dvi-hetuka* put forth effort, they can become *ti-hetuka*[39] in their next existence. If they do not put forth effort, they cannot ascend from the stage of *dvi-hetuka* and will slide down to the stage of *ahetuka*.[40]

In this world, there is a certain person who plans to become a *bhikkhu*. If another person says to him, "Entertain the intention only if you can remain a *bhikkhu* all your life. Otherwise, do not entertain the idea", it amounts to *dhammantarāya.*

> *"Cittuppādamattaṃ pi kusalesu dhammesu bahūpakāraṃ vadāmi."*
>
> (I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits).[41]

Thus did the Buddha preach.

To disparage either the act of *dāna* (Almsgiving), or the performer of *dāna*, may invoke *puññantarāya*[42] on oneself. If the acts of Morality, Concentration and Wisdom, or those who perform them are disparaged, *dhammantarāya* may be invoked. If *puññantarāya* is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor, in the existences or lives that follow. If *dhammantarāya* is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware!

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the *micchā-dhammas* mentioned above, and putting forth effort in this life to close the gates of the *apāyalokas* (four Lower Worlds) in one's future *saṃsāra* (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha *Sāsana*, through the practice of Calm and Insight with resolution, intention, and industry.

Chapter I
The *Bodhipakkhiya Dhammas*

I shall now concisely show the thirty-seven *bodhipakkhiya dhammas*, which are *dhammas* which should be attempted with energy and determination by those persons wishing to practise *samatha* (Calm) and *vipassana* (Insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha *Sāsana* worthwhile.

Briefly, the *bodhipakkhiya dhammas* consist of seven kinds, namely,

1. *Satipaṭṭhāna*
2. *Sammappadhāna*
3. *Iddhipāda*
4. *Indriya*
5. *Bala*
6. *Bojjhaṅga*
7. *Maggaṅga*

According to the definition "*Bodhiyā pakkhe bhavāti bodhipakkhiyā*", these *dhammas* are called *bodhipakkhiya*, because they form part of, or they are associates of *magga-ñāṇa* (Knowledge of the Holy Paths). They are *dhammas* that are the *padaṭṭhāna* (Proximate cause), *sambhāra* (Requisite ingredients), and *upanissaya* (Basis or sufficing condition) of *magga-ñāṇa* (Knowledge of the Holy Paths).

Chapter II
The Four *Satipaṭṭhānas*

The definition of *satipaṭṭhāna* is—

> *Bhusaṃ tiṭṭhatīti paṭṭhānaṃ; sati eva paṭṭhānaṃ satipaṭṭhānaṃ.*

It means mindfulness or heedfulness which is firmly established.

There are four *satipaṭṭhānas* (Applications of

39 *Ti-hetuka-paṭisandhi*–Being reborn with all the three root-conditions, namely, *alobha, adosa* and *amoha* (Wisdom).
40 *A-hetuka*–A being reborn without any wholesome root-condition.
41 *Suttanta-Piṭaka, Majjhima-Nikāya, Mūlapaṇṇāsa, Saṃlekha-Sutta*, p. 48, 6th Syn. Edn.
42 Danger to the performance of wholesome volitional actions.

Mindfulness). They are:

1. *Kāyānupassanā-satipaṭṭhāna*,
2. *Vedanānupassanā-satipaṭṭhāna*,
3. *Cittānupassanā-satipaṭṭhāna*, and
4. *Dhammānupassanā-satipaṭṭhāna*.

1. *Kāyānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.
2. *Vedanānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on sensations.
3. *Cittānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
4. *Dhammānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on phenomena such as *nīvaraṇas* (Hindrances), etc.

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

"Firmly established" means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the attention becomes released from its object on account of the instability of thought-conception (*vitakka*).

(For a detailed account of the *satipaṭṭhāna*, see the *Mahāsatipaṭṭhāna-Sutta*.[43])

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six *viññāṇas*,[44] which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless *saṃsāra* (round of rebirths).

I shall make it clearer. The mind is wont to flit about from one to another of the six objects of the senses which lie at the approaches of the six sense-doors.[45]

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus fails to get a square meal. To this extent, he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again, if he meets a good doctor, and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind, when it comes to the matter of *samatha* and *vipassana.* Just as the mad man upsets the food dish and walks away after five or six morsels of food although he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever

43 Please see the Light of the Dhamma, Vol. III, No 4. *Dīgha-Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna-Sutta*, p. 231, 6th Syn, Edn.

44 Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

45 Eye-door, Ear-door, Nose-door, Tongue-door, Body-door and Mind-door.

they pay respects to the Buddha and contemplate His noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the "*Itipiso...*" verse.[46]

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it, is obliged to spit and vomit it out. In just the same way, these persons find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively, and cannot keep on dwelling on them.

If in reciting the "*Itipiso*" verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on *uposatha* days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as *kesā* (hairs of the head) *lomā* (hairs of the body), etc. or the noble qualities of the Buddha, ultimately end up in the company of friends and associates, because they have no control over their minds, and because of the upheavals in their thoughts and intentions. When they take part in congregational recitations,[47] although they attempt to direct their minds to the *samatha* (Calm) work of the *brahma-vihāras* (Sublime States),[48] such as reciting the formula for diffusing *mettā* (Loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

These facts are sufficient to show how many persons resemble the insane while performing *kusala kammas* (merits).

Pāpasmiṃ ramate mano

(The mind takes delight in evil.)[49]

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy *saṃsāra* (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the "*suñña*" world-cycles, where no Buddha *Sāsana*s appear, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbours and anchorages. When at times these beings are born in

46 Verse relating to the nine inherent qualities of the Buddha. Please see *Brahmajāla-Sutta* and *Sāmaññaphala-Sutta* published by the Union Buddha *Sāsana* Council.

47 Called "Wut" in Burmese.

48 The four Sublime States, namely, *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (altruistic joy), and *upekkhā* (equanimity).

49 *Dhammapada*, verse 116.

world-cycles where Buddha *Sāsana*s flourish, but are in ignorance of them because they happen to be in one or other of the eight *aṭṭhakkhaṇas* (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When at other times, they are born as human beings, *devas* or *Brahmās*, within a Buddha *Sāsana*, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise *vipassana* (Insight) exercises of the *satipaṭṭhānas* (the four Applications of Mindfulness) thus continuing still to drift in *saṃsāra*, they resemble the boatman who sees the banks lined by towns and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinitely lengthy *saṃsāra*, those beings who have obtained release from worldly ills within the *Sāsana*s of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the *satipaṭṭhānas*.

This shows the trend of the wandering, or "course of existence", of those beings who do not practise the *satipaṭṭhānas*, even though they are aware of the fact that they have no control over their minds when it comes to the practice of *samatha* and *vipassana* (Calm and Insight).

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope's control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke's burden is it put to use for ploughing and drawing carts and thus effectively employed to trade and profit. This is the example of the bullock.

In this example, just as the owner's profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefit of lay persons and *bhikkhus* within the present *Sāsana* depends on training in *samatha* and *vipassana* (Calm and Insight).

In the present Buddha *Sāsana*, the practice of *sīla-visuddhi* (Purification of Virtue) resembles the training of the young calf by herding it and keeping it in cattle-pens. Just as, if the young calf is not so herded and kept in cattle-pens, it would damage and destroy the properties of others and thus bring liability on the owner, so, if a person lacks *sīla-visuddhi*, the three *kammas*[50] would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the Dhamma.

The effort to develop *kāyagatā satipaṭṭhāna*[51] resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called *satipaṭṭhāna*, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of disturbed and distracted mind acquired during the inconceivably long *saṃsāra* become appeased.

A person who performs the practice of *samatha* and *vipassana* (Calm and Insight) without first attempting *kāyagatā satipaṭṭhāna* (Mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquil-

50 The 10 fold unwholesome actions–
Kāyakamma–3 fold bodily action–killing, stealing, improper sexual intercourse;
Vacīkamma–4 fold vocal action–lying, slandering, rude speech, foolish babble;
Manokamma–3 fold mental action–avarice, ill-will, wrong views.

51 Mindfulness with regard to Body.

lises and trains his mind with *kāyagatā satipaṭṭhāna bhāvanā* (Contemplation of the Body) before turning his mind to the practice of *samatha* and *vipassana* (Calm and Insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched on to a tame trained elephant. Thence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battlefields.

The realm of sensual pleasures resemble the forest where the wild elephant enjoys himself. The Buddha *Sāsana* resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (*saddhā*) and desire (*chanda*) in the *Sāsana-dhamma* resemble the tame elephant to which the wild elephant is hitched and brought out into the open. *Sīla-visuddhi* (Purification of Virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath resemble the post in the stockade to which the elephant is tied. *Kāyagatāsati* resembles the rope by which the wild elephant is tied to the post. The preparatory work towards *samatha* and *vipassana* resembles the preparatory training of the elephant. The work of *samatha* and *vipassana* resembles the parade ground or battlefield of the king.

Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of *kāyagatāsati*, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from *sīla-visuddhi* within the *Sāsana*s of all the Buddhas who have appeared in the past inconceivably long *saṃsāra*.

The essential meaning is, whether it be by out-breathing or in-breathing, by *iriyāpatha* (four postures—going, standing, sitting, lying), by *sampajañña* (clear comprehension), by *dhātu-manasikāra* (advertence of mind on the elements), or by *aṭṭhika-saññā* (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder or the owner of the tamed and trained bullock or the king who employs the tamed and trained elephant.

There are many kinds, and many grades, of mastery over the mind. The successful practice of *kāyagatāsati* is, in the Buddha *Sāsana*, the first stage of mastery over one's mind.

Those who do not wish to follow the way of *samatha* (Calm) but desire to pursue the path of pure vipassanā which is the way of the *sukkha-vipassaka*[52] individual, should proceed straight to *vipassana* after the successful establishment of *kāyagatāsati*.

If they do not want to practise *kāyagatāsati* separately and if they mean to practise Vipassanā with such industry that it may carry *kāyagatāsati* with it, they will succeed, provided that they really have the necessary wisdom and industry. The *kāyagatāsati* that is associated with *udayabbaya-ñāṇa* (Knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the *samatha* (Calm) method, by practising the *kāyagatāsati* of out-breathing and in-breathing, one can attain up to *rūpāvacara catuttha jhāna* (the fourth *Jhāna* of the Form-Sphere); by practising *vaṇṇa manasikāra*[53] of the *kāyagatāsati* of the thirty-two parts of the body, such as *kesā* (hair of the head), *lomā* (hair of the body) etc., one can attain all the eight *samāpattis*;[54] and by practising *paṭikūla-manasikāra*[55] of the same *kāyagatāsati* one can attain the first *Jhāna*. If *vipassana* (Insight) is attained

52 One who practises Vipassana only.

53 Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.

54 Eight sustained consciousness—eight Trances of the Form-Sphere and Formless Sphere.

55 Contemplation of Loathsomeness.

in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of *samatha* and *vipassana* (Calm and Insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of *amata*.[56]

> *Amataṃ tesaṃ paribhuttaṃ,*
> *Yesaṃ kāyagatā sati paribhutā.*[57]
> These who enjoy *kāyagatāsati*,
> enjoy *amata*.

Here, *amata* means great peacefulness or tranquillity of mind.[58]

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that live on capsicum are not aware of its heat, just as beings pursuing the realm of *taṇhā* (Craving) are not aware of *taṇhā's* heat, just as beings subject to anger and pride are not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through *kāyagatāsati*, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that heat, they develop a fear of a relapse to that heat. The case of those who have attained the first *jhāna*, or *udayabbayañāṇa*, through *kāyagatāsatipaṭṭhāna* needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from *kāyagatāsati*. The *ariya puggalas* (Holy Ones) use the four *satipaṭṭhānas* as mental nutriment until they attain *parinibbāna*.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath for one or two hours, takes one to the culmination of one's work in seven days, or fifteen days, or a month, or two months, or three months, or four months, or five months, or six months, or a year, or two years, or three years, according to the intensity of one's efforts.

For the method of practising out-breathing and in-breathing, see my "*Ānāpāna Dīpanī*".

There are many books by past teachers on the method of the thirty-two parts of the body. In this method, *kesā* (hair of the head), *lomā* (hair of the body), *nakhā* (nails), *dantā* (teeth), *taco* (skin) are known as *taca pañcaka* (Group ending with *taco* as the fifth). If attention can be firmly fixed on these five, the work of *kāyagatāsati* is accomplished.

For *catu dhātu vavatthāna* (Analysis of the Four Great Primaries), *rūpa-vipassana* (Contemplation of Physical Phenomena), and *nāma-vipassana* (Contemplation of Mental Phenomena), see my "*Lakkhaṇa Dīpanī*", "*Vijjā-magga Dīpanī*", "*Āhāra Dīpanī"*, and "*Anatta Dīpanī*".

Here ends a concise explanation of *kāyagatāsati bhāvanā,* which is one of the four *satipaṭṭhānas*, and which has to be established first in the work of *bhāvanā* (Mental Contemplation) by *Neyya* and *Padaparama* individuals for the purpose of attaining the Paths and the Fruits within a Buddha *Sāsana*.

Here ends *satipaṭṭhāna.*

Chapter III
The Four *Sammappadhānas*

The definition of *sammappadhāna* is—

> *Bhusaṃ dahati vahatīti padhānaṃ,*
> *sammadevapadhānaṃ sammappadhānaṃ.*
>
> (Can carry out exceedingly; hence it is called *padhāna*. Dhammas that can carry out properly and exceedingly; hence they are called *sammappadhāna*.)

Effort that has not in it any element of unwillingness is called *sammappadhāna*. It is also called *ātāpa vīriya*. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics.

These four characteristics are:

> *Kāmaṃ taco ca nhāru ca,*
> *aṭṭhi ca avasissatu,*
> *sarīre upasussatu maṃsalohitaṃ,*

56 Deathlessness.

57 *Aṅguttara-Nikāya, Ekaka-nipata*, 20 *Amata-vagga-Sutta*, p. 47, 6th Syn. Edn.

58 This means *Kilesa Nibbāna*.

yaṃ taṃ purisathāmena purisavīriyena
purisaparakkamena pattabbaṃ
na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ
bhavissati.[59]

(Let only my skin and sinews and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:

1. Let the skin remain
2. Let the sinews remain
3. Let the bones remain
4. Let the flesh and blood dry up

It is effort that calls forth the determination, "If the end is attainable by human effort, I shall not rest or relax until it is attained, until the end is grasped and reached." It is the effort of the kind put forth by the Venerable *Bhikkhu* Soṇa[60] and the Venerable Cakkhupāla.[61]

It is only when the *Jhānas*, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said that the cause (of the failure) lies in the nature of the present times, or in one being *dvi-hetuka* (born with two root conditions only), or in one's lack of sufficient previously accumulated *pāramī.*

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Buddha, do not even try to set up *kāyagatāsati* effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of *pāramī* to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are *dvi-hetuka*. All these people say so because they do not know that these are times of the *Neyya* class of individuals who fail to attain the Paths and the Fruits because they are lacking in *sammappadhāna* effort.

If proper *sammappadhāna* effort be put forth with *pahitatta* intention, where a thousand put forth effort, three, four, or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, *pahitatta* intention means "determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort."

The Venerable Soṇa Thera's effort consisted of keeping awake throughout the three months of the *vassā* (Rainy Season), the only body postures adopted being sitting and walking. The Venerable Cakkhupāla's effort was of the same order. The Venerable Phussadeva Thera[62] achieved the Paths and the Fruits only after twenty-five years of the same order of effort. In the case of the Venerable Mahāsiva[63] Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of *sammappadhāna* effort. It happens that those who put forth the effort have not sufficient foundations in the *pariyatti* (Learning of the Doctrine). While those who possess sufficient *pariyatti* foundations live involved in the *palibodhas* (obstacles) of the business of *Bhikkhu*s, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth *sammappadhāna* effort for lengthy periods without a break.

Some persons are wont to say that when their *pāramīs* become mature and the time becomes ripe for them to attain release from worldly ills, they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain

59 *Aṅguttara-Nikāya, Duka-nipāta*, 9 *Upaññāta-Sutta* p. 53. 6th Syn. Edn.

60 *Vinaya-Piṭaka, Mahāvagga*, V 13, 1-10, 267, 6th Syn. Edn.
Sammohavinodanī Aṭṭhakathā, page 262, 6th Syn. Edn.

61 *Dhammapada*, p. 2., 6th, Syn. Edn.

62 *Sīlakkhandha-vagga-Aṭṭhakathā,* p. 159, 6th Syn. Edn.
Mūla-paṇṇāsa-Aṭṭhakathā, Satipaṭṭhāna-Sutta-Vaṇṇanā, p. 262 6th Syn. Edn.

63 *Dīgha-nikāya, Mahāvagga-Aṭṭhakathā, Sakka-Pañhā-Sutta*, p, 319. 6th Syn. Edn.

whether or not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release within the present Buddha *Sāsana*, *bhāvanā āciṇṇa kamma* (the *kamma* of repeated efforts at mental development), is a powerful *kamma*. Through it, he can avoid the *apāya* regions, and can meet the next Buddha after continuous rebirths in the *sugati* existence (Happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the Eye of Wisdom and beware of the danger.

There are four kinds of *sammappadhāna*,[64] namely:

1. *Uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo*
2. *Anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo*
3. *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo*
4. *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo*

1. Effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising;
2. Effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen;
3. Effort to arouse the arising of wholesome acts that have not yet arisen;
4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Uppanna and *Anuppanna Akusala Kammas*

In the personality of every being wandering in *saṃsāra* (round of rebirths), there are two kinds of *akusala kammas* (unwholesome volitional actions), namely,

1. *Uppanna akusala kamma*, and
2. *Anuppanna akusala kamma*.

Uppanna akusala kamma means past and present *akusala kammas*. They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these *akusala kammas*, there are some that have spent themselves by having produced rebirths in the *apāya-lokas*. There are others that await the opportunity of producing rebirths in the *apāya-lokas* and thus constitute potentialities to rebirth in the *apāya-lokas* that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom *sakkāya-diṭṭhi* (Personality-belief) resides, be he a human being, or a *deva*, or a *brahmā*, possesses an infinitely large store of such past debts, so to say, consisting of *akusala kammas* (unwholesome volitional actions) that have in them the potentiality of producing rebirths in the lowest *Avīci* Hell. Similarly, there are infinite stores of other *kammas* capable of producing rebirths in the other *apāya-lokas*. These past *kammas* which await a favourable opportunity for producing rebirth resultants and which accompany beings from life to life until they are expended, are called *uppanna*.

These past *uppanna akusala kammas* have their roots in *sakkāya-diṭṭhi* (Personality-belief). As long as *sakkāya-diṭṭhi* exists, they are not expended without producing resultants. There is no case of past *kamma* expending itself without producing due resultants. But when, with insight into the *Anattā*

64 *Khuddaka-Nikāya, Paṭisambhidā-magga, Mahāvagga*, p. 214, 6th Syn. Edn.
Aṅguttara-nikāya, Catukka-nipāta, Padhāna-Sutta, p.322, 6th Syn. Edn.
Abhidhammattha-Saṅgaha, Samuccaya-kaṇḍa, Padhāna.

lakkhaṇa (Characteristic of Impersonality), one rids oneself of *sakkāya-diṭṭhi* (Personality-belief), from that instant, all the *uppanna akusala kammas* lose their potentiality and disappear from the store of past *akusala kammas*. From that existence, one will no longer become subject to rebirth in the *apāya-lokas* in future *saṃsāra* even in one's dreams.

Anuppanna akusala kammas means future *akusala kammas*. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits whenever opportunity occurs in the course of this present life and in the succession of lives that are to follow, are called *anuppanna*. These new *akusala duccarita kammas* (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these *anuppanna akusala kammas* have their origin in *sakkāya-diṭṭhi*.

If at any time *sakkāya-diṭṭhi* disappears, all the new *anuppanna akusala kammas* also disappear, even at that instant, from the personality of the beings concerned, leaving no residue. Here, "disappear" means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new *akusala kammas* are perpetrated. Throughout future *anamatagga saṃsāra* (beginningless round of rebirths), those beings will not commit, even in their dreams, any *akusala kamma* (unwholesome volitional action) such as *pāṇātipāta* (killing any living being).

If *sakkāyadiṭṭhi* remains, even though the being is a Universal Monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged in between the two *akusala kammas* of *uppanna* and *anuppanna*. He is thus purely a creature of hell-heat. Similarly, the kings of the *deva lokas*, Sakka, the king of the *Tāvatiṃsa-deva-loka*, the *Brahmās* of the *Rūpa* and *Arūpa Brahma-lokas*, are all purely creatures of hell-heat. They are creatures that are hitched on to the chains of hell and the *apāya* regions. In the great whirlpool of *saṃsāra*, they are purely creatures who drift or sink.

In the infinitely long *saṃsāra*, beings have to cultivate the desire for encountering a Buddha *Sāsana*, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of *uppanna* and *anuppanna akusala kammas*, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha *Sāsana*s, have to make the extinguishing of the hell-fires of *uppanna* and *anuppanna* their sole task for their future welfare.

The task of extinguishing the *akusala kammas* of *uppanna* and *anuppanna* consists of ridding oneself of *sakkāya-diṭṭhi* and no more. If *sakkāya-diṭṭhi* is uprooted, the two *akusala kammas* (unwholesome volitional actions) are entirely extinguished.

"*Bon-sin-san*"[65] *Sotāpanna*s, like Visākhā and Anāthapiṇḍika, who are infinitely numerous among humans, *devas*, and *brahmās*, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of *saṃsāra* (round of rebirths) from the moment *sakkāya-diṭṭhi* was uprooted. They are beings who have attained the first stage of *Nibbāna* called *sa-upādisesa Nibbāna* (*Nibbāna* with the five constituent groups of existence remaining.) Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become "*Bon-sin-san*" *Ariyas* (Noble Ones), they are beings of the *lokuttara* (Supramundane Sphere).

Here ends the part showing *uppanna* and *anuppanna akusala kammas* from which *Sotāpanna*s have obtained their release.

Uppanna and *Anuppanna Kusala Kammas*

I shall now show the division of *kusala kammas* (wholesome volitional actions) into *uppanna* and *anuppanna*, first with reference to the three *Sāsana*s of *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom), and second with reference to the seven *visuddhis* of *sīla-visuddhi, citta-visuddhi, diṭṭhi-visuddhi, kaṅkhā-vitaraṇa-visuddhi,*

65 Beings who are bound to attain higher and higher stages of sanctity.

maggāmagga-ñāṇa-dassana-visuddhi, paṭipadā-ñāṇa-dassana-visuddhi, and lokuttara-ñāṇa-dassana-visuddhi.[66]

When it is said that *saṃsāra* (round of rebirths) is very terrifying, it is because of the *duccaritas* (evil deeds) of *uppanna* and *anuppanna* which have *diṭṭhi* (Wrong Views) as their root. When it is said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same *duccaritas* and *diṭṭhi*.

When *diṭṭhi* is extinguished, both old and new *duccaritas* are also extinguished. When old and new *duccaritas* are extinguished, release from the *saṃsāra* of *apāya-lokas* is attained, and only exalted stages in the states of humans, *devas*, and *Brahmās*, remain. Since beings have to cultivate the desire for an encounter with a Buddha-*Sāsana* in order to secure release from the *apāya saṃsāra* together with old and new *duccaritas*, now that they have encountered a Buddha *Sāsana* in this existence, it behoves them to make the attempt of extinguishing the great evil of *diṭṭhi*.

Diṭṭhi is established in beings in three layers, viz:

Vītikkama
Pariyuṭṭhāna
Anusaya[67]

These layers are the realm of *sakkāya-diṭṭhi*. They may be called coarse, middling, and fine *diṭṭhi*.

I shall now show how the offspring of *diṭṭhi*, the ten *duccaritas*, enter into *diṭṭhi*.

The coarse *diṭṭhi* of *vītikkama* comprises the *akusala kammas* committed through overt acts and speech. The middling *diṭṭhi* of *pariyuṭṭhāna* comprises the evils that occur in thoughts. *Anusaya diṭṭhi* is the evil that lies latent in the personalities of beings throughout *anamatagga saṃsāra* though it may not yet result in manifestations of acts, speech, or thoughts.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse *vītakkama diṭṭhi*. The fire that burns the match stick resembles the middling *pariyuṭṭhāna diṭṭhi* which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine *anusaya diṭṭhi* that resides in the personalities of beings throughout the succession of lives in *anamatagga saṃsāra*.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the *anusaya diṭṭhi* lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the *anusaya diṭṭhi* is disturbed and begins to make itself manifest in the mind-door, or in the plane of the *pariyuṭṭhāna* through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the *pariyuṭṭhāna* plane and return to the *anusaya* plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves developing volitions. If they are further disturbed (in the *pariyuṭṭhāna* plane), they manifest themselves in the *vītikkama* plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the *vītikkama* and *pariyuṭṭhāna* planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the *anusaya* plane. If the *anusaya* plane is not destroyed, even if perfect control is exercised over the *vītikkama* and *pariyuṭṭhāna* planes, such control can only be of a temporary nature. If the person is strong in the observance of good principles, the control can last for the whole of this life. But there can be no certainty about the next life, when upheavals in these two

66 Please see the Light of the Dhamma, Vol. VII, No. 1. p. 18

67 Please see the Light of the Dhamma, Vol. VI, No.4, p. 17.

planes may recur.

Lobha (Greed), *dosa* (Hatred), and *moha* (Delusion), each of them also have three planes.

In order to destroy these three planes of *diṭṭhi* completely, men have to put forth effort in the three *sikkhās* (Trainings) of *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). They have to practise the seven *visuddhis* (Purifications).

As far as layfolk are concerned, *sīla* means *Ājīvaṭṭhamaka-sīla* which is *nicca-sīla* for them. The *Aṭṭhaṅga-uposatha-sīla* and *Dasaṅga-sīla* add refinement to *nicca sīla*. It is a good thing to be able to observe them; but it does not matter much if they cannot be observed. For those people who assume the yellow garb of *Isis*[68], the *Ājīvaṭṭhamaka-sīla* and *Dasaṅga-sīla* constitute *sīla*. The *Aṭṭhaṅga-uposatha-sīla* is included in the *Dasaṅga-sīla*. For *Bhikkhu*s, the *Catupārisuddhi-sīla*[69] constitutes *sīla*.

The *parikamma bhāvanā, upacāra bhāvanā,* and *appanā bhāvanā* (also called the eight *samāpattis*),[70] which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute *samādhi*.

The four *lokiya* (mundane) *visuddhis*[71] beginning with *diṭṭhi-visuddhi*, together with *lokuttara* (supramundane) *ñāṇadassanavisuddhi,* constitute *paññā.*

Among the three planes of *diṭṭhi*, *sīla* can destroy the *vītikkama* plane. This means that if one possesses *sīla-visuddhi*, upheavals in acts and speech cannot occur. *Samādhi* can destroy the *diṭṭhi* in the *pariyuṭṭhāna* plane. This means that if *bhāvanā manasikāra* (concentration on the objects of meditation) is firmly established, upheavals in thought cannot occur. *Paññā* destroys the *diṭṭhi* in the *anusaya* plane. This means that if insight is obtained into the entire body as mere groups of *nāma* and *rūpa* and as *anicca*, *dukkha* and *anatta* groups, the latent store of *diṭṭhi* that may manifest itself in views of "personality" (*puggala*), "living being" (*satta*), "permanency" (*nicca*), "pleasure" (*sukha*), "self" (*atta*), disappears. So long as this *diṭṭhi anusaya* exists, the destruction of the *vitikkama* plane by *sīla*, and of the *pariyuṭṭhāna* plane by *samādhi*, can be no more than temporary.

In the division of *uppanna* and *anuppanna* there are two methods, viz.,

(1) Division based on this life as the starting point, and
(2) Division based on past infinite *saṃsāra* as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep the *sīla* in this life, there is no *uppanna sīla*. In those who at one time or other in this life have undertaken to keep the *sīla*, such *sīla* is *uppanna*. In the same way, in the cases of *samādhi* and *paññā*, what was attained in the past is *uppanna*, and what had never been attained in the past is *anuppanna*.

In the method of division based on past *saṃsāra* as the starting point, there are two kinds of *sīla*, viz., *Lokiya sīla* and *Lokuttara sīla*. *Lokiya sīla* is *uppanna*, because there is no being who at one time or other in the past *saṃsāra* has not undertaken to keep the *lokiya sīla*. *Lokuttara sīla*, as far as *puthujjhanas* are concerned, is *anuppanna*.

Samādhi, also, is of two kinds, viz., *lokiya* and *lokuttara*. Since *lokiya samādhi* had been attained on many occasions by beings in the past *saṃsāra*, it is *uppanna*. *Lokuttara samādhi*, as far as *puthujjanas* are concerned, is *anuppanna*.

Paññā, also, is of two kinds, viz., *lokiya* and *lokuttara*. *Diṭṭhi-visuddhi*, *kaṅkhāvitaraṇa-visuddhi*, *maggā-magga-ñāṇa-dasana-visuddhi*, and *paṭipadā-ñāṇa-dassana-visuddhi* are *lokiya paññā*. These *lokiya paññā* are *uppanna* to those who have encountered Buddha *Sāsana*s in the past, and *anuppanna* to those who have never encountered any Buddha *Sāsana*.

Lokuttara-ñāṇa-dassana-visuddhi is *lokuttara-*

68 Hermits; recluses; rishis.

69 The same as *Bhikkhu-sīla*. Please see the Light of the Dhamma. Vol. VII, No. 1.p 15.

70 Sustained consciousness of the Form-Sphere and the Formless-Sphere.

71 1. *Diṭṭhi-visuddhi* (Purification of View);
2. *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt);
3. *Maggā-magga-ñāṇadassana-visuddhi* (Purification By Knowledge and Vision of What Is and what Is Not Path);
4. *Paṭipadāñāṇadassana-visuddhi* (Purification By Knowledge and Vision of the Way).

paññā. As far as *puthujjanas* are concerned, *lokuttara paññā* is *anuppanna*, since it had never at any time been attained in past *saṃsāra*.

I shall now show the four points of *vīriya* (effort).

The opportunity of ridding oneself completely of old *uppanna akusala kammas* arises only when one encounters a Buddha *Sāsana*. The opportunity of preventing the appearance of new *akusala kammas* in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha *Sāsana*. Even though one's *saṃsāra* be infinitely long, if one does not encounter a Buddha *Sāsana*, no opportunity of ridding oneself of these two classes of *akusala kammas* can arise. This is because the business of ridding oneself of these two *akusala kammas* is identical with the business of destroying the *anusaya* plane of *sakkāya-diṭṭhi*. And, the destruction of the *anusaya* plane of *diṭṭhi* is the work of *anatta-bhāvanā*, which appears only when a Buddha *Sāsana* appears.

Those beings who are destined to be *Pacceka*-Buddhas (Solitary Buddhas) had acquired first the seeds of *anatta bhāvanā* during their encounter with a Buddha *Sāsana.* When there is no Buddha *Sāsana* in the world, even the mere sound of *anatta* is not heard. And, by "the sound of *anatta*" is meant the sound of *rūpa, nāma, khandha, āyatana, dhātu*, and *paṭicca-samuppāda*. The whole of the *Abhidhamma Piṭaka* is replete with the sound of *anatta*. So is the whole of *Abhidhammattha-saṅgaha.*

The work of *anatta bhāvanā* consists, first, of fulfilling *sīla-visuddhi*, then of setting up *kāyagatā-sati*, and after tranquilising and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of *samatha* and *vipassana*. It is only when the plane of *diṭṭhi anusaya* is destroyed through such effort, that all the *uppanna* and *anuppanna micchā-diṭṭhis* and the *duccaritas* disappear.

The effort to cause the appearance in one's personality of *kusala kammas* which have not appeared before, and the effort to fix in one's personality the *kusala kammas* that have already appeared, consist of attempting the successful completion of *anatta bhāvanā* after the establishment of *kāyagatā-sati*.

Uppanna and *Anuppanna Sīla*

Anuppanna sīla, which has never occurred to *puthujjanas* in the past infinite *saṃsāra*, consists of *sammāvācā, sammākammanta*, and *sammā-ājīva*, which are comprised in *Sotāpatti-magga* and which have *Nibbāna* as their object. This *sīla* destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of actions, speech, and modes of living, do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of *lokuttara sīla* is achieved only when *anatta bhāvanā* is successfully practised. Beings must attempt to achieve this *anuppana-sīla* while yet within a Buddha *Sāsana*. It is meant by this that from the moment of setting up *sīla visuddhi* (together with *kāyagatā-sati*) up to the successful completion of *anatta bhāvanā*, beings must attempt (without relaxation) to practise the thirty-seven *bodhipakkhiya dhammas*.

Uppanna sīla, which has often occurred in past infinite *saṃsāra*, means *lokiya sīla* or *kāmāvacara sīla*.[72] When it is said that attempt must be made to attain the state of fixation of that *sīla*, it must be understood that there are two planes of *lokiya sīla*, viz., *niyāma* and *aniyāma*.[73] The state of an *ariya* is that of the *niyāma* plane, while the state of a *puthujjana* is that of the *aniyāma* plane.

The *kāmāvacara lokiya sīla* attains the *niyāma* plane in the personalities of *Sotāpanna*s. *Ariyas* who are *Sotāpanna*s do not transgress the *Ājīvaṭṭhamaka sīla* even in their dreams throughout the series of lives and world-cycles that follow until the final attainment of *parinibbāna*.

In the case of *puthujjanas*, however, the *kāmāvacara lokiya sīla* is still in the *aniyāma* plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the *apāya lokas* countless number of times. They have been virtu-

72 Morality relating to the Sensuous Sphere.

73 *niyāma*–stable; unchangeable.
aniyāma–unstable; changeable.

ous *Isis* and *Bhikkhu*s on other infinite number of occasions. In all their past existences, however, they have never been free from the danger of liability to rebirth in the *apāya lokas*. Even now, the number of beings in the *apāya lokas* is infinite and the number of humans, *devas* and *brahmās*, on the brink of being born in the *apāya lokas* is infinite.

Hence, beings possessing *kāmāvacara lokiya sīla* which is still *aniyāma*, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha *Sāsana*, to transform it into *niyāma*. They should set up *kāyagatā-sati*, and having done so, should practise the *bodhipakkhiya dhammas* until the function of *anatta bhāvanā* is successfully completed.

This completes the two *sīla kusala kammas*.

Uppanna and *Anuppanna Samādhi*

Samādhi also has two planes, viz., *niyāma* and *aniyāma*. Similarly, there are two planes of *paññā*. viz., *niyāma* and *aniyāma*.

Appanā samādhi, which is identical with the eight or nine *samāpattis*[74] as the case may be, becomes *niyāma* only when one attains the *Anāgāmi* stage. The *paññā* that carries the *tādi*[75] quality becomes *niyāma* only at the stage of an *Arahant*.

I shall now show the *samādhi* and *paññā* that *Sotāpanna*s achieve.

In accordance with the discourse in the *Mahā-Vedalla-Sutta*,[76] wherein it is said—

"*Yo ca, Visākha, sammā-vāyāmo, yā ca sammā-sati, yo ca sammā-samādhi, ime dhammā samādhikkhandhe saṅgahitā.*"

Sammā-vāyāma (Right Effort), *Sammā-sati* (Right Mindfulness) and *Sammā-samādhi* (Right Concentration), which are comprised within *sotāpatti-magga* (Path of a Stream-winner) having *Nibbāna* as object, are called *lokuttara samādhi* (Supramundane Concentration).

These three *samādhis* can extinguish, once and for all, that is, by *samuccheda pahāna*,[77] the mental evils of *abhijjhā* (covetousness) and *byāpāda* (ill-will), which have *micchā-vāyāma* (Wrong-Effort), *micchā-sati* (Wrong Mindfulness), and *micchā-samādhi* (Wrong Concentration), as their roots. From the instant they are extinguished, the mental evils of *abhijjhā* and *byāpāda* do not arise again throughout the many lives and world-cycles that may follow. It is the kind of *samādhi* that can be achieved only within a Buddha *Sāsana*, when only appears *anatta bhāvanā*. Hence, now that they have encountered a Buddha *Sāsana*, beings should endeavour to achieve *anuppanna samādhi* without fail, before they become severed from the *Sāsana*. This means that, beginning with *kāyagatā-sati*, they should practise the *bodhipakkhiya-dhammas* until they attain the successful culmination of *anatta bhāvanā*.

Upanna samādhi, which has occurred countless number of times in infinite past *saṃsāra*, consists of *kāmāvacara samādhi*, *rūpāvacara samādhi* and *arūpāvacara samādhi*. When it is said that attempt must be made to make *uppanna-samādhi niyāma*, it must be understood that there are two planes in *lokiya samādhi*, viz., *niyāma* and *aniyāma*. The *lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi*, with which *Ariyas* are endowed, are established in the *niyāma* plane. The *duccaritas* such as *abhijjhā* and *byāpāda* do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of *parinibbāna*.

The group of *lokiya samādhi* with which *puthujjanas* are endowed are in the *aniyāma* plane. In the infinite past *saṃsāra*, these persons have been men of *samādhi*, *Isis* of *samādhi*, and *Bhikkhu*s of *samādhi*, endowed with *Jhānas* and powers such as ability to fly through the air or go through the earth during an infinite number of existences. In the life-period of every world-system, there are four *kappas* (world-cycles), each of infinite length. In three of these *kappas*, these *puthujjanas* have been *brahmās* in the *brahma-lokas*. In every one of these world-systems, there have also appeared the *apāya lokas*. These *apāya lokas* have been filled by these self-same *brahmās* and no other. These *puthujjanas* have

74 Eight *samāpattis* are eight sustained consciousness of the Form-Sphere and the Formless-Sphere. Nine *samāpattis* are the above eight *samāpattis* and *nirodha-samāpatti* (total suspension of mind).

75 *Tādi*–That cannot be influenced by the ups and downs of life.

76 *Suttanta-Piṭaka, Majjhima-Nikāya, Mulapaṇṇāsa-Mahā-Vedalla-Sutta*, p. 365 Synod Edition.

77 Overcoming by destruction; eradication.

been *brahmās, petas*, beings of hell, animals and *asuras*. In the infinitely long *saṃsāra*, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behoves us all to endeavour to transform the *aniyāma lokiya sammā-vāyāma, sammā-sati* and *sammā-samādhi* (which we temporarily acquired in the past on many countless occasions) to *niyāma*, while there is yet opportunity now when we are in the midst of a Buddha *Sāsana*. We must, after first setting up *kāyagatā-sati*, practise the *bodhipakkhiya dhammas* until the successful completion of *anatta bhāvanā*.

This ends the two *samādhi kusala kammas*.

Uppanna and *Anuppanna Paññā*

In accordance with the discourse in the *Mahā-Vedalla-Sutta*, wherein it is said—

> *Yā ca, Visākha, sammādiṭṭhi, yo ca sammā-saṅkappo, ime dhammā paññakkhandhe saṅgahitā.*

Sammā-diṭṭhi (Right View) and *Sammā-saṅkappa* (Right Thinking), which are comprised in *Sotāpatti-magga* having *Nibbāna* as their object, are called *Paññā*. This *Paññā* destroys the *anusaya* plane of *sakkāya-diṭṭhi* completely, and dispels by *samuccheda pahāna* every vestige of *micchā-diṭṭhi* and *micchā-saṅkappa*, together with the *duccaritas* and *durājīva*,[78] once and for all. The old store of *duccarita kammas* also disappear completely. Release is obtained from the *apāya saṃsāra*. From this instant, the evils of *micchā-diṭṭhi* and the *duccaritas* do not make an appearance throughout the series of future existences and future world-cycles.

This *Paññā* appears only during a Buddha-*Sāsana* when *anatta bhāvanā* appears. Hence, now that they have encountered a Buddha-*Sāsana*, beings should endeavour to attain this *anuppanna paññā* before they become severed from the *Sāsana*. This means that, starting with *kāyagatāsati*, they should practise the *bodhipakkhiya dhammas* until they attain the successful culmination of *anatta bhāvanā.*

The kinds of *Paññā* that have often occurred in the past infinite *saṃsāra* are *kammassakatā sammā-diṭṭhi*, all kinds of *kāmāvacara* knowledge and wisdom, and *Abhiññās*[79] such as *Dibba-cakkhu* (the Celestial Eye) and *Dibba-sota* (the Celestial Ear.)

When it is said that effort must be made to transform this *Paññā* into *niyāma*, it must be understood that there are two planes in *lokiya paññā,* viz., *niyāma* and *aniyāma*.

The *lokiya sammā-diṭṭhi* and *sammāsaṅkappa* of *Ariyas* are established in the *niyāma* plane. From the moment they are thus established, and throughout the series of lives that follow until they attain *parinibbāna,* they are in possession of *kammassakatā sammā-diṭṭhi-ñāṇa* (Knowledge of Right View of the fact that all beings have *kammas* only as their own property), *pariyatti-ñāṇa* (Knowledge of the Doctrine), *paṭipatti-ñāṇa* (Knowledge of practice of the Dhamma), and Knowledge of the Four Noble Truths.

The *lokiya paññā* which *puthujjanas* possess are however, established in the *aniyāma* plane. In the series of existences of these *puthujjanas* wandering in infinite *saṃsāra*, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great Theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.,—creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha *Sāsana* offers itself, effort must be made to transform the *aniyāma paññā* (which is but a temporary or momentary acquisition) into *niyāma paññā*. This means that, starting with *kāyagatā-sati*, the *bodhipakkhiya dhammas* should be practised until the successful attainment of *anatta bhāvanā.*

This ends the two *paññā kusala kammas.*

So long as the realm of *sakkāya-diṭṭhi* (Personality-belief), which has been continuously established in our personalities throughout the past infinite *saṃsāra*, is not destroyed, the defilements such as *lobha* (Greed), *dosa* (Hatred), and *moha* (Delusion), remain keen, numerous and strong. As such, they may be said to be paramount native inhabitants resident within our bodies. In such circumstances, *sīla*

78 Wrong livelihood.

79 Higher psychic powers.

(Morality), *samādhi* (Concentration) and *paññā* (Wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre Āḷavaka,[80] inhabited by wild and powerful ogres. Before long, these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred *Isis* with *Jhāna* attainments came from the Himalayan regions to the mansion of Āḷavaka, but the ogres seized them one by one by their legs and threw them across the river Ganges. And thus the five hundred *Isis* were destroyed.

Hence, those laymen, *Isis* and *Bhikkhus*, who have encountered a Buddha *Sāsana* in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhammas such as *sīla-visuddhi* (Purification of Virtue), permanently in their personalities, should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* effort in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi.*

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under *Satipaṭṭhāna*), and if they desire to fix their *samādhi* or transform it to *niyāma* so as to enable them to keep their attention tranquil, steady, and fixed on any *kammaṭṭhāna* object at will, they should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi.*

If they desire to free themselves from the *sammoha-dhamma* (delusion) which can cast them into the utter darkness of the absence of Wisdom, and which can extripate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the *Dhamma* and the *Ariya Saṅgha*, as also of the establishments of the *Sāsana*, leaving no traces in the existences that follow; if they desire to rid themselves of the great *micchā-dhammas* that have led them in the past infinite *saṃsāra* to approach, respect, and pay reverence to all manner of spurious Buddhas, because as *puthujjanas* they were not in a position to know the true Buddha, the true *Dhamma*, and the true *Saṅgha;* if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as *adhigama-saddhā,*[81] and that wisdom know as *adhigama-paññā,*[82] by virtue of which they can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true *Dhamma*, and the true *Saṅgha;* and if they desire to transform them to the *niyāma* plane; they must practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy with a view to destroy the *anusaya* plane of *sakkāya-diṭṭhi.* Here, the appropriate practice of *sammappdhāna* means that energy accompanied by the determination which says, "Let the skin remain; let the bones remain; etc."

Here ends *sammappadhāna.*

Chapter IV
The Four *Iddhipādās*

I shall now give a brief description of *iddhipādas.*

Ijjhanaṃ iddhi.

(*ijjhanaṃ:* completeness; *iddhi*: completeness) (The state of reaching completeness or perfection.)

(Note—The PTS Dictionary says, "There is no single word for *iddhi*, as the idea is unknown in Europe. The main sense seems to be 'potency'."—Translator.)

In the Buddha *Sāsana* there are five *iddhis*. They are:

1. *Abhiññeyyesu dhammesu abhiññā-siddhi*
2. *Pariññeyyesu dhammesu pariññāsiddhi*
3. *Pahātabbesu dhammesu pahānāsiddhi*
4. *Sacchikātabbesu dhammesu sacchikiriyāsiddhi*
5. *Bhāvetabbesu dhammesu bhāvanāsiddhi*

80 *Saṃyutta-Aṭṭhakathā, Yakkha-Saṃyutta, Āḷavaka-Sutta-Vaṇṇanā,* p. 289. 6th Syn. Edn.

81 Firmly established *saddhā* (Faith).

82 Firmly established wisdom.

1. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena);
2. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired—*dukkha sacca* (the Noble Truth of Suffering);
3. Completion of or perfection attained in the task of abandonment of those things that should be abandoned—*samudaya sacca* (the Noble Truth of the Cause of Suffering);
4. Completion of or perfection attained in the task of realisation of those things that should be realised—*nirodha sacca* (the Noble Truth of the Cessation of Suffering);
5. Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated—*magga sacca* (the Noble Truth of the Path leading to the Cessation of Suffering).

These are the five essential *iddhis* within a Buddha *Sāsana*.

Abhiññāsiddhi means—the completion of the task of knowing analytically the number and meaning of the *paramattha dhammas* (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha *Sāsana*. A thorough knowledge of the *Abhidhammattha Saṅgaha* (a resume of all the essential doctrines of the *Abhidhamma*) amounts to *Abhiññāsiddhi*.

Pariññāsiddhi means—the completion of acquiring full understanding of *dukkha sacca* (the Noble Truth of Suffering) either through a knowledge of their *lakkhaṇa* (characteristics), *rasa* (functions), *paccupaṭṭhānas* (manifestations), and *padaṭṭhāna* (proximate causes) or through a knowledge of the three characteristics of *anicca* (impermanence), *dukkha* (suffering), and *anatta* (impersonality), which they possess.

Pahānasiddhi means—the completion of the task of destroying the *kilesas* (defilements) which are *samudaya sacca* (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of *Sotāpanna*s, namely the *"Bon-sin-san" Sotāpanna*s, and not on the higher classes of *ariyas* (Noble Ones), the completion of the task of destroying *sakkāya-diṭṭhi* (Personality-belief) is *pahānasiddhi*. The task of dispelling *vicikicchā* (sceptical doubt) is comprised within the task of destroying *sakkāya-diṭṭhi*.

Sacchikiriyāsiddhi means—the completion of the task of realising *nirodha sacca* (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the *kilesas* (defilements).

Bhāvanāsiddhi means—the development of the three *sikkhās* (Trainings) of *sīla* (Morality), *samādhi* (Mental Concentration) and *paññā* (Wisdom), until the attainment of *lokuttara magga sacca* (Supramundane Path leading to the Cessation of Suffering).

If the *iddhis* be classified according to the order of the *visuddhis,* the fulfilment of *catupārisuddhi sīla* in *sīla visuddhi* constitutes four *iddhis*. In *citta visuddhi*, the fulfilment of the eight *samāpattis* together with *parikamma samādhi* (Preparatory Concentration) and *upacāra samādhi* (Neighbourhood Concentration), as the case may be, constitutes eight *iddhis*. The fulfilment of the five *lokiya abhiññās* (mundane Higher Spiritual Powers), such as *iddhividha abhiññā* (Supernormal Powers), constitutes five *iddhis*. In the *paññāvisuddhis* the fulfilment of *diṭṭhi visuddhi* constitutes one *iddhi*. In this way, further iddhis may also be recognised.

Here ends the discussion of *iddhis*
within the *Sāsana.*

Iddhipādā

Iddhiyā pādo iddhipādo (*iddhiyā*—of attaining completion or perfection; *pādo* root or basis. The root or basis of attaining completion or perfection. Hence it is called *iddhipāda*.)

There are four kinds of *iddhipādas*. They are:

1. *Chandiddhipādo—chanda*;
2. *Vīriyaddhipādo—vīriya*;
3. *Cittiddhipādo—citta*;
4. *Vīmaṃsiddhipādo—vīmaṃsa or paññā.*

By *chanda* is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. The desire indicated here is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is

the kind of desire that evokes the thought, "If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it."

It is the kind of desire nurtured by King Dhammasoṇḍa[83] of Banārasa during the time of the Kassapa Buddha,[84] when the king said to himself, "What use is there in my being king of Banārasa if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?" The king therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the Kassapa Buddha, no matter though that the discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisāra,[85] Visākhā, and Anāthapiṇḍika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,[86] King Hatthipāla,[87] and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinue and other luxuries to live the lives of *Bhikkhus* in the Buddha *Sāsana*.

Vīriya means—*sammappadhāna vīriya* together with its four characteristics. A person with this *vīriya* is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in *vīriya* recoil from their task when confronted with work requiring great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble "white dogs that dare not venture into thickets." White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

Citta means—attachment to *iddhis* when one comes in contact with the *Sāsana* and hears the *Dhamma*. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the *iddhis*. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the *iddhis*. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or eat, or whether he had slept or eaten. He does not notice anything when out walking. *Citta* is great absorption or attachment of this nature.

Vīmaṃsa means—knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the *iddhis*. It is knowledge that can dwell on the deep and difficult *dhammas*, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the *iddhis*. He finds gratification only in the acquisition of deep and profound *iddhis*. The deeper and more profound the *dhammas*, the greater is his desire to attain them.

Those who are endowed with any one of these four *iddhipādas* can no longer, during this life, ad-

83 *Rasavāhinī (Jambūdīpuppatti-kathā)*

84 Predecessor of Gotama Buddha.

85 *Khuddaka-pāṭha*, 7. *Tirokuṭṭa-Sutta*, p 8. 6th Syn. Edn.
Khuddaka-pāṭha-Aṭṭhakathā, Tirokuṭṭa-Sutta-Vaṇṇanā p 168. 6th Syn. Edn.
Visākhā and Anāthapiṇḍika–*Dhammapada* Commentary Story relating to Verse 1.

86 *Khuddaka-Nikāya, Jātaka* Pāḷi Book II, *Mūgapakkha-Jātaka*, p 149 6th Syn. Edn.

87 *Khuddaka-Nikāya, Jātaka* Pāḷi Book 1, *Hatthipāla-Jātaka*, p 351, 6th Syn. Edn.

mit or plead inability and remain without putting forth effort in the establishment of *kāyagatāsati*, and the higher stages of the *Sāsana* such as *citta visuddhi, diṭṭhi visuddhi*, etc. It is only those who have never possessed any one of these *iddhipādas*, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the *dhamma*, who admit or plead inability and remain without making any endeavour.

A person endowed with any one of these four *iddhipādas* can attain, according to his *pāramī,* the *iddhis* until he reaches *lokuttara* (supramundane) *iddhi*, either in this life or as a *deva* in the next life. The cases of those endowed with two, or three, or four, *iddhis* need no lengthy explanation.

In the cases of those persons who (far from possessing any of the *iddhis*) do not even possess any of the *iddhipādas*, they should attempt to acquire one or other of these *pādas*. They admit or plead inability only because they have not the desire to acquire the higher benefits of the *Sāsana*, such as the *satipaṭṭhānas*. They should regard this very admission of inability as a highway to the *Apāyalokas*. Thus, they should study, think and ponder, over the *Suttanta* discourses that can arouse *chanda*. They should approach a teacher who can arouse *chanda* and rely on him.

Hence did the Buddha say—

Chandiddhipādaṃ bhāveti,
vīriyiddhipādaṃ bhāveti,
cittiddhipādaṃ bhāveti,
vīmaṃsiddhipādaṃ bhāveti.[88]

(One should put forth effort to develop *chanda*; one should put forth effort to develop *vīriya*; one should put forth effort to develop *citta*; and one should put forth effort to develop *vīmaṃsa*.)

Some persons, far from attaining the *iddhis*, do not even try to attain the *iddhipādas*. If they do not possess *chanda*, they do not even know that it is necessary to acquire *chanda*. They are persons who admit and plead inability and defeat. The same is true in the cases of *vīriya, citta,* and *vīmaṃsa*.

Steady application of the mind to *kāyagatāsati* amounts to setting up *pāda*. Studying the anecdotes dealing with *saṃvega*,[89] applying oneself to *dhutaṅga*[90] and such other practices of the *dhamma*, is setting up *vīriya*. Applying oneself to profound *dhammas*, such as the Four Great Primaries[91], amounts to setting up *vīmaṃsa*.

If any one of the *pādas* is established, then it is certain that the respective *iddhis* will be attained according to one's *pārami*. Hence, it is stated in the Commentaries that persons who do not possess any one of the *iddhipādas* resemble the sons of a *caṇḍāla*[92] while persons possessing any one of the *pādas* resemble the sons of an Emperor. The sons of *caṇḍālas* never aim at becoming an Emperor because they have no basis, no *pāda*, for the attainment of such aim. Sons of Emperors, however, always aim at becoming Emperors because they are endowed with the bases for the attainment of such an aim.

Hence, wise persons of the present day should attempt to acquire the four *iddhipādas* so that they can destroy the great establishment of *sakkāyadiṭṭhi* (Personality-belief), and to attain, within the *Sāsana*, the benefits of the higher attainments that can be attained according to one's *pāramī.*

Chapter V
The Five *Indriya*

Indriya means—
Indassa kammaṃ indriyaṃ.
(*Indassa* - of the rulers, governors, or controllers;
kammaṃ - act, i.e., act of ruling, governing, or controlling;
indriyaṃ - hence called *indriya*.)

(The act of ruling by rulers. Hence called *indriya*.)

88 *Saṃyutta-Nikāya, Cāpāla-vagga,* p. 224, 6th Syn. Edn.
89 *Saṃvega*–Dread caused by the contemplation on the miseries of this world.
90 *Dhutaṅga*–Ascetic practice.
91 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta*, 7. *Iddhipāda-Saṃyutta*, 1. *Cāpāla-vagga*, 6. *Samatta-Sutta*, p 224, 6th Syn. Edn.
92 A man of low class.

"The act of ruling by rulers" means, wherever the ruler rules, nobody can go against him.

In this matter, the control or rule that one exercises over one's mind is the essential factor.

There are five *indriyas*. They are:

1. *Saddhindriya*
2. *Vīriyindriya*
3. *Satindriya*
4. *Samādhindriya*
5. *Paññindriya*

Saddhindriya is *saddhā* (faith). There are two kinds of *saddhā,* namely,

1. *Pakati saddhā,* and
2. *Bhāvanā saddhā.*

The *saddhā* (faith and confidence) that leads ordinary men and women to perform acts of *dāna* (almsgiving), *sīla* (morality), and "imitation" *bhāvanā* (mental concentration), is called *pakati saddhā.* Here, as was shown in the case of the mad man, although *saddhā* is said to be a controlling factor, the control does not extend to the extent of controlling the unstable minds of ordinary folk in the work of *bhāvanā.* Control is exercised over the instability only to the extent of leading to acts of *dāna*.

The mind never leans towards *kusala kammas* (wholesome volitional actions) without *saddhā,* for ordinarily it takes delight only in evil acts. This is true also in the case of effort to achieve *sīla visuddhi* (Purification of Virtue), and in the study of the sacred texts. This is how *pakati kusala kammas* are produced by the control of *pakati saddhā* which has not been developed.

In the work of *kammaṭṭhāna* (Practice of Calm and Insight), *pakati saddhā* has no control over the mind, for the mind is apt to react and rebound from that *saddhā* and proceed elsewhere. In *kammaṭṭhāna* work, *pakati saddhā* is not sufficient.

Bhāvanā saddhā prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of *bhāvanā,* such as *kammaṭṭhāna* exercises in out-breath, and in-breath, etc.

In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā saddhā* that is called *saddhindriya.* In the matter of *kammaṭṭhāna* exercises, it represents the disappearance of unstable and oscillating mental attention and the appearance of a clear and steady mind. The mind's attention can be steadily fixed only on those objects which it finds clear and unbefogged. The practice of *kāyagatā sati*, such as *ānāpāna* (in-breath and out-breath), is the preparation of the seed-bed for *bhāvanā saddhā.* If the mind is fixed on *kāyagatā-sati*, such as out-breath and in breath, it amounts to the attainment of *bhāvanā saddhā.* If then the work be continued in the fields of *samatha* and *vipassana,* the ability to destroy the three planes of *sakkāyadiṭṭhi* can be acquired even within this life. The work of *samatha* and *vipassana* needs, for their proper performance, the reliance on a teacher very learned in the *Dhamma*.

Vīriyindriya is *vīriya*. There are two kinds, namely,

1. *Pakati-vīriya*, and
2. *Bhāvanā-vīriya*.

Another classification is:

1. *Kāyika-vīriya*, and
2. *Cetasika-vīriya*.

Pakati-vīriya can be easily recognised. Persons who possess excessive *pakati-vīriya* in worldly matters can easily attain *bhāvanā-vīriya*. The *dhūtaṅgas* of *piṇḍapātikaṅga* (the alms-food-eater's ascetic practice), *nesajjikaṅga* (the sitter's ascetic practice), *rukkhamūlikaṅga* (the tree-root-dweller's ascetic practice), *abbhokāsikaṅga* (the open air dweller's ascetic practice), *sosānikaṅga* (the cemetery-dweller's ascetic practice) are *kāyikavīriya-bhāvanā.*

If after setting up *kāyika-vīriya-bhāvanā,* such as sleeping for short periods only and being alert and energetic, there is no *cetasikavīriya*, such as enthusiasm in *bhāvanā manasikāra*, steady application or concentration cannot be attained in the *kammaṭṭhāna* objects, such as on out-breath and in-breath, and the period of work is unduly lengthened without achieving clearness of mind and perception.

In any kind of work, it is proper and appropriate only when the person performing it obtains quick mastery over it. It is improper if the work obtains mastery over the person. By "the work obtains mastery over the person" is meant that the work is done without real energy, as a result of which no concrete results appear, and as days and months drag on, distaste and tedium in body postures appear, leading to sloth. With the appearance of sloth, progress in work slows down, and with the slowing down of progress, further sloth develops. The idea

then appears that it would be better to change the form of the work. Thus constant changes in forms of work occur, and thus does work obtain mastery over the person lacking *vīriya*.

In *kammaṭṭhāna* work, quick success is obtained only by one endowed with both *kāyika-vīriya* and *cetasika-vīriya*. From the moment *kāyagatā-sati* is set up, the *vīriya* that develops day by day is *bhāvanā-vīriya*, and it is this *vīriya* that in the *bodhipakkhiya-dhammas* is called *vīriyindriya*. It represents the disappearance of sloth and laziness in *kammaṭṭhāna* work and the appearance of enthusiasm and energy. The mind takes delight in dwelling on objects on which its attention is strong. Thence, the task of setting up *bhāvanā-vīriya*, and graded development, is identical with that of *saddhindriya*.

Satindriya means, in the matter of the *bodhipakkhiya-dhammā* the setting up of *kāyagatā-sati* on parts of the body, such as on out-breath and in-breath, and the development of *bhāvana-sati* (called *satipaṭṭhāna*) until the attainment of *lokuttara-sammā-sati magga* (Supramundane Right Mindfulness).

Samādhindriya and *Paññindriya* may be defined similarly.

Samādhindriya dispels the restlessness of the mind when it is applied in work of *satipaṭṭhāna* on an object, such as out-breath and in-breath; *Paññindriya* dispels confusion and haziness.

Saddhindriya, *vīriyindriya*, and *satindriya*, which precede *samādhindriya* and *paññindriya*, are like those who raise a king to kingship. They raise the latter until the topmost excellence is attained.

After the setting up of *kāyagatā-sati* and the attainment of mastery over one's mind, if the *samatha* road be taken, *samādhindriya* becomes the eight *samāpattis*, while *paññindriya* becomes the five *abhiññās*[93] (Higher Spiritual Powers), such as *iddhividha* (Supernormal Powers); if the *vipassana* road is taken, *samādhindriya* becomes *suññatā samādhi* (Emptiness Concentration), *animitta samādhi* (Conditionless-Concentration), *appanihita-samādhi* (Desireless-Concentration), and *paññindriya* becomes the five *paññā-visuddhi*s beginning with *diṭṭhi-visuddhi*,[94] the three *anupassanāñāṇas,*[95] the ten *vipassanā-ñāṇas*,[96] the four *magga-ñāṇas*,[97] the four *phala-ñāṇas*,[98] and the

93 The five mundane *abhiññas* are:
1. *Iddhividha*–(Supernormal Powers),
2. *Dibba-sota*–(the Celestial Ear),
3. *Paracitta-vijānana*–(Knowledge of the minds of others),
4. *Pubbenivāsa*–(Knowledge of Former existences), and
5. *Dibba-cakkhu*–(the Celestial Eye).

94 (1) Purification of View, (2) Purification by Overcoming Doubt, (3) Purification by Knowledge and Vision of What is and What is not Path, (4) Purification by Knowledge and Vision of the Way, (5) Purification by Knowledge and Vision.

95 (1) *Aniccānupassanā* (Contemplation of Impermanence). (2) *Dukkhānupassanā* (Contemplation of Suffering). (3) *Anattānupassanā* (Contemplation of Impersonality).

96 The ten Insight-Knowledges are–
(1) *Sammasana-ñāṇa*–(Insight into the three characteristics of existence).
(2) *Udayabbayanupassanā-ñāṇa*–(Insight into rising and passing away of phenomena).
(3) *Bhaṅgānupassanā-ñāṇa*–(Insight into passing away).
(4) *Bhayānupassanā-ñāṇa*–(Insight into fearful condition).
(5) *Ādīnavānupassanā-ñāṇa*–(Insight into faulty condition).
(6) *Nibbidānupassanā-ñāṇa*–(Insight into wearisome condition).
(7) *Muccitu-kamyatā-ñāṇa*–(Insight arising from desire to escape).
(8) *Paṭisaṅkhānupassanā-ñāṇa*–(Insight arising out of further contemplation).
(9) *Saṅkhārupekkhā-ñāṇa*–(Insight arising from equanimity).
(10) *Anuloma-ñāṇa*–(Adaptation-Knowledge)

97 Knowledges of the Four Holy Paths.

98 Knowledges of the Four Holy Fruitions.

nineteen *paccavekkhaṇa-ñāṇas*.[99]

This shows how the five *indriyas* occur together. It is now proposed to show where each of these *indriyas* forms predominant factors.

Kattha saddhindriyaṃ daṭṭhabbaṃ?

Catūsu sotāpattiyaṅgesu ettha saddhindriyaṃ daṭṭhabbaṃ[100]

(Where should one look for *saddhindriya*? One should look for it in the four constituents of *sotāpatti*.)

This means that *saddhindriya* predominates in the four constituents of *sotāpatti*. These four constituents are:

1. Unshakeable faith in the noble qualities of the *Buddha*, qualities such as *arahaṃ, sammāsambuddho*, etc.
2. Unshakeable faith in the noble qualities of the *Dhamma*, qualities such as *svākhāta*, etc.
3. Unshakeable faith in the noble qualities of the *Saṅgha*, qualities such as *suppaṭipanna,* etc.
4. Completely or perfectly endowed with the *padaṭṭhānas* (proximate causes) of *lokuttara-samādhi*, i.e., *sīla-visuddhi* (Purification of Virtue).

These are the four factors that ensure the attainment of *sotāpatti-magga-ñāṇa* (Knowledge pertaining to the Path of the Stream Winner), within the compass of this life.

In the passage, "*Buddhe aveccappasādena samannāgato*"[101] of the *Pāḷi* text in question, "*aveccappasāda*" means "unshakeable faith." It is the *saddhā* of those who have attained *upacāra-samādhi* (access concentration) while reflecting on the noble qualities of the Buddha. "*Upacāra samādhi*" means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as *arahaṃ)* just as in the case of those who have attained the *samāpattis* in the *jhānas*. When one sees such steady and fixed attention, one must know that *saddhā's* control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the *Buddha*. The same is true in regard to the noble qualities of the *Dhamma* and the *Saṅgha*.

"Foundation of *lokuttara samādhi*, i.e., *sīla-visuddhi*" means, *ājīvaṭṭhamaka nicca sīla* (Morality ending with Right Livelihood as the eighth precept), which can enable one to attain *lokuttara samādhi* in this very life. When that *sīla* is unbroken and pure, it is free from the defilements of *taṇhā* (craving), *māna* (conceit), and *diṭṭhi* (wrong view), and as such, one must understand that *saddhā* is prominent in that *sīla*. Inability to observe the requirements of the *sīla* is called "breaking" it. Although the *sīla* may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be "impure." In accordance with the saying "the worth of a bull can be known only on the ascent from the bed of a stream to the banks," lay persons and *Bhikkhu*s who profess to be followers of the Buddha can know whether or not the turbulence and distractions latent in their minds have disappeared, i.e., whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

---

99 *Paccavekkhaṇa-ñāṇa*–Reviewing Knowledges

He reviews the path in this way, "So this is the Path I have come by". Next he reviews the Fruition after that in this way, "This is the blessing I have obtained". Next he reviews the defilements that have been abandoned, "These are the defilements abandoned by me". Next he reviews the defilements still to be eliminated by the three higher paths, "These are the defilements still remaining in me." Lastly he reviews the deathless *Nibbāna* in this way, "This is the state (*Dhamma*) that has been penetrated by me as object." So the noble disciple who

is a Stream Winner has five kinds of revewing. And as in the case of the Stream Winner, so also in the case of the Once-returner and Non-returner. *Arahat* has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen. –*Visuddhimagga* (Vol. II), p. 316 6th Syn. Edn.

Please see Ñāṇamoli's *Visuddhimagga*, p. 790.

100 *Saṃyutta-Nikāya, Mahāvagga*, 4. *Indriya-Saṃyutta*, 8. *Daṭṭhabba-Sutta*, p. 172, 6th Synod Edition.

101 *Saṃyutta-Nikāya, Mahāvagga*, II. *Sotāpatti-Saṃyutta*, *Dhammadinna-Sutta*, p. 356, 6th Synod Edition.

Kattha vīriyindriyaṃ daṭṭhabbaṃ?
Catūsu sammappadhānesu ettha vīriyindriyaṃ daṭṭhabbaṃ.[102]

(Where should one look for *vīriyindriya*? One should look for it in the four constituents of *sammappadhāna*.)

Lay persons and *Bhikkhu*s who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *vīriya* have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of *sammappadhāna*.

"Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of *sakkāya-diṭṭhi*, the realm of the *duccaritas,* and the *apāyasaṃsāra*, that are in my personality, are destroyed in this life." This is the singleness of determination and effort in *sammappadhāna*. It is the effort of the same order as the Venerable Cakkhupāla's.[103] When one encounters such determination and effort, one must recognise in it the predominating control of *vīriya* over the mind. In the matter of *vīriya,* the dissettlement and turbulence of the mind have disappeared in such a person, and he is one within the Buddha *Sāsana* who has obtained mastery over his mind.

Kattha satindriyaṃ daṭṭhabbaṃ?
Catūsu satipaṭṭhānesu ettha satindriyaṃ daṭṭhabbaṃ.[104]

(Where should one look for *satindriya*? One should look for it in the four *satipaṭṭhānas*.)

Lay persons and *Bhikkhu*s who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *sati* (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the *satipaṭṭhāna.* If the attention can be kept fixed on any part of the body, such as out-breath and in-breath, by the successful practice of *kāyagatāsati* for as long as is desired, then it must be recognised as the control exercised by *sati*. The dissettlement and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

Kattha samādhindriyaṃ daṭṭhabbaṃ ?

Catūsu jhānesu ettha samādhindriyaṃ daṭṭhabbaṃ.[105]

(Where should one look for *samādhindriya*? One should look for it in the four *jhānas*.)

If in the work of *samatha*, such as out-breath and in-breath, the successful accomplishment in the least of *upacāra samādhi bhāvanā* (contemplation of access-concentration) is attained, and if thereby the *nīvaraṇas* such as *kāmacchanda* (Sensuous Desire), *byāpāda* (Ill-will), etc., which have continuously in the past *saṃsāra* been running riot in the mind, are removed, the attention of the mind on the objects of *samatha* becomes especially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by *samādhi*. The dissettlement and disturbances of the mind in the matter of *samādhi* have disappeared from such an individual. He is one who has obtained mastery over his mind.

Kattha paññindriyaṃ daṭṭhabbaṃ?
Catūsu ariyasaccesu ettha paññindriyaṃ daṭṭhabbaṃ.[106]

(Where should one look for *paññindriya*? One should look for it in the Four Noble Truths.)

Among persons who encounter a Buddha *Sāsana*, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of *sakkāyadiṭṭhi*, and that of the *duccaritas*, and from the *apāya saṃsāra*. Hence, in order to acquire a knowledge of

102 *Saṃyutta-Nikaya, Mahāvagga*, 4, *Indriya-Saṃyutta*, 8. *Daṭṭhabba-Sutta*, p. 172, 6th Synod Edition.
103 See the Light of the Dhamma, Vol. I, No. 2, p. 13.
104 *Saṃyutta-Nikāya, Daṭṭhabba-Sutta*, p. 176, 6th Syn. Edn.
105 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta*, 8. *Daṭṭhabba-Sutta*, p. 172 6th Synod Edition.
106 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta*, 8. *Daṭṭhabba-Sutta*, p. 172, 6th Synod Edition.

the Four Noble Truths, they attempt in the least to obtain insight into the six *dhātus* (or basic constituent elements) of *pathavī, āpo, tejo, vāyo, ākāsa* and *viññāṇa*,[107] or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed—through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining *dhammas*.[108] If the nature of *anicca* (Impermanence) can be clearly realised, the realisation of *anatta* (Impersonality) follows as a matter of course.[109]

The realisation of the nature of *dukkha* can be accomplished in its entirety only when one attains the stage of *arahatta phala* (Fruition of Holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well into the nature of their Impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by *paññā.* The unreliability that had been a feature of one's mind throughout past infinite *saṃsāra,* gradually disappears.

Here, "unreliability of one's mind" means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of *devas,* sakka and *brahmās* in *non-devas*, non-sakka, and *non-brahmās*, of women, men, bullocks, buffaloes, elephants, horses in non-women, non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha *Sāsana*.

If *dukkha-sacca* or the Noble Truth of Suffering, be clearly perceived, it follows as a matter of course that the other three *saccas* can also be clearly perceived. In the perception of these four Truths, the way that *puthujjanas* perceive them is known as *anubodha*, while the way of the *ariyas* is known as *paṭivedha*. *Anubodha* knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light, one can know without doubt that there is a fire. Seeing the fire directly is like *paṭivedha* knowledge.

Saddhindriyaṃ bhāveti,
Vīrindriyaṃ bhāveti,
Satindriyaṃ bhāveti,
Samādhindriyaṃ bhāveti,
Paññindriyaṃ bhāveti.[110]

The meaning of these Pāḷi passages uttered by the Buddha is that the five *indriyas* (mental faculties) should be practised and developed in order to facilitate the great work of *samatha* and *vipassana*.

The aggregate that we call the body *(khandha)* of a person who has not developed these five *indriyas* is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country, there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five *indriyas* is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as "*itipiso*" or *"hetu paccayo"*, when persons without developed *indriyas* hear talks connected with the cause of contentment (*paccaya santosa*) or with the practice of mental development (*bhāvanārambha*), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of *samatha* and *vipassana,* never arises.

On the other hand, the *khandha* of a person who develops the five *indriyas* resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's

107 (1) Element of Extension, (2) Element of Liquidity or Cohesion, (3) Element of Kinetic Energy, (4) Element of Motion or Support, (5) Element of Space, (6) Consciousness-elements.

108 Such as *Khandha* and *Āyatana*, etc.

109 *Khuddaka-Nikāya, Udāna Pāḷi, Meghiya-vagga, Meghiya-sutta*, p. 120, 6th Synod Edition.

110 *Saṃyutta-Nikāya, Mahāvagga-Indriya-Saṃyutta*, 6. *Sūkarakhatā-vagga*, 8. *Sūkarakhatā-Sutta*, p. 205, 6th Syn. Edn.

teachings. When such a person hears talks connected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of *samatha* and *vipassana*.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five *indriyas*. If there is no development of the *indriyas*, one kind of desire arises. If there is development of the *indriyas*, that desire disappears and a new kind of desire invariably appears. The more the development of the *indriyas* proceeds, the more does this new desire increase and gather strength. When all the five *indriyas* are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five *indriyas* in order to raise *pakati saddhā*, *vīriya*, *sati*, *samādhi* and *paññā* (which are insignificant) to great heights.

Chapter VI
The Five *Balas* (or *Balānis*)

Bala is defined as—

Paṭipakkha dhamme baliyantīti balāni.[111]

(Suppresses opposition. Hence called *bala*.)

The *Pāḷi* texts say—*Akampanaṭṭhena balāni.*[112]

(Whenever opposition is encountered, there is fearless firmness. Hence called *bala*.)

As in the case of the *indriyas*, there are five *balas*, viz:

1. *Saddhā*
2. *Vīriya*
3. *Sati*
4. *Samādhi*
5. *Paññā*

They are five generals or five commanders for the purpose of destroying the kingdom of *sakkāyadiṭṭhi* (Personality-belief). They are the five strengths that serve as reliance for *Bhikkhu*s and layfolk in the Buddha *Sāsana*.

As in the case of *saddhindriya*, *saddhā* is of two kinds, viz:

1. *Pakati saddhā*
2. *Bhāvanā saddhā*

Pakati saddhā which has no development through specific practice, associates with *taṇhā* according to circumstances, and can thus produce only the *pakati kusala kammas* of *dāna, sīla*, etc. It cannot overcome *taṇhā* with strength. On the other hand, *taṇhā* keeps *pakati saddhā* under its power.

This is how *taṇhā* keeps *pakati saddhā* under its power. The *Pāḷi* texts mention (as clearly as exist the sun and moon in the heavens), four *ariya vaṃsa dhammas.*[113]

They are:

1. Being easily satisfied with food,
2. Being easily satisfied with clothing,
3. Being easily satisfied with dwelling place,
4. Finding pleasure and enjoyment in the work of *bhāvanā*.

They constitute the realm of *saddhā*. In the present-day world, this great kingdom of *saddhā* lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (*paccayāmisa*); they take pleasure and enjoyment in worldly rank, dignity, and honour (*lokāmisa*); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (*vaṭṭāmisa*); and thus is the great kingdom of *taṇhā* established as clearly as the great ocean round the island. This shows the weakness of *pakati saddhā* in this world.

It is *bhāvanā saddhā*, which has its genesis in the successful practice of *kāyagatā sati*, such as out-breath and in-breath, until the disappearance of the dissettlement and distraction of the mind, that can dispel *taṇhā* which takes pleasure and enjoyment in the three kinds of *āmisa*. It is this *bhāvanā saddhā* that can save *Bhikkhu*s and layfolk, who are in the course of being drowned and submerged in the ocean of the three *taṇhās*, and enable them to reach the island haven of the kingdom of *saddhā* consisting of the four *ariya vaṃsa dhammas*. In the matter of the *bodhipakkhiya-dhammas*, it is this *saddhā* that

111 *Paramattha-Dīpanī, Saṅgaha-Mahā-tīkā* by Ledi Sayadaw, page 299, Kawimyethman Press, Rangoon.

112 *Aṅguttara-Nikāya, Ekaka-Nipātaṭṭhakathā,* 18. *Apara-accharāsaṅghāta-vagga-vaṇṇanā.* p. 388, 6th Syn. Edn.

113 Traditional practice of the Noble Ones. *Aṅguttara-Nikāya, Catukka-Nipāta,* 1. *Paṭhama-paṇṇāsaka*, 8 *Ariyavaṃsa Sutta*, p. 336, 6th Syn. Edn.

should be acquired.

Of the two kinds of *vīriya*, *pakati vīriya* which has no development practice, associates with *kosajja* (laziness) according to occasion and produces the *pakati kusala kammas* of *dāna*, *sīla*, the study of the sacred texts, etc. This *pakati vīriya* cannot dispel *kosajja*. On the other hand, it is *kosajja* which controls *pakati vīriya* and keeps it under subjection. This is how *kosajja* subdues *pakati vīriya*.

When beings encounter a Buddha *Sāsana*, they acquire the knowledge that in the past infinite *saṃsāra,* they have been the kinsfolk of *sakkāyadiṭṭhi*, the *duccaritas*, and the *apāya lokas*. The sacred Pāḷi texts clearly prescribe the method of the *ariya vaṃsa,* which consists of dispelling *kosajja* (laziness) and devoting the whole time to *bhāvanārāma* (delight in meditation) till release from such a state is attained.

The act of dispelling *kosajja* may be thus described. Having equipped oneself with the *sikkhās* (Trainings—which are the Buddha's heritage) and which one undertook in the *sīmā* (ordination hall) at the time of becoming a *Bhikkhu*, *sikkhās* such as the undertaking—

rukkhamūlasenāsanaṃ nissāya pabbajjā,
tattha te yāvajīvaṃ ussāho karaṇīyo[114]

and in accordance with such *sikkhās*, if one makes trees and bushes in the forests as one's dwelling place, lives only on alms-food one gathers on alms-round, does not associate with other persons, observes the *dhutaṅgas* (ascetic practices) steadfastly, and practises *kāyagatā sati* scrupulously, these are acts of *vīriya* that dispel the *akusala kamma*s (unwholesome volitional actions) arising out of *kosajja*. They are acts comprised within the realm of *vīriya*.

This realm of *vīriya* remains obscure and is unknown in the present-day world. Today, although *Bhikkhu*s are aware that they belong to that class of beings possessed of *sakkāyadiṭṭhi*, the *duccaritas,* and the liability to rebirth in the *apāya lokas*, they live permanently in dwelling places constructed within towns and village by *dāyakās* (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc., all of which acts are comprised within the realm of *kosajja* and this realm of *kosajja* is as conspicuous as the sea which has inundated an island. This shows the weakness of *pakati vīriya*.

It is only *bhāvanā vīriya*, such as, being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel *kosajja*. In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā vīriya* that should be acquired.

The detailed meaning of the *balas* of *sati*, *samādhi*, and *paññā* may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of *sati* is the *akusala kamma* called *muṭṭhasacca. Muṭṭhasacca* means inability to become absorbed in the work of *samatha-bhāvanā*—such as in *kāyagatā sati*—or in the work of *vipassanā bhāvanā*, inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The *pakati sati* that one possesses in its natal state from birth cannot dispel *muṭṭhasacca*. It is only *bhāvanā sati* that can dispel it.

The antithesis of *samādhi* is the *akusala kamma* of *vikkhepa*[115] (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of *bhāvanā manasikāra*. It is the arising of thoughts on objects other than the object of concentration. It is the inability to control the mind and keep its attention fixed on one object. *Pakati samādhi* cannot dispel that *akusala kamma* of *vikkhepa.* Only *bhāvanā samādhi* can dispel it.

The antithesis of *paññā* is the *akusala kamma* of *sammoha.*[116] It consists of ignorance, lack of clarity, mistiness, and absence of light of the mind. It is the darkness that surrounds the mind. This *sammoha* cannot be dispelled by *pakati paññā,* nor by *pariyatti paññā* which may comprise a knowledge of the whole of the *Ti-Piṭakas*. It is only *bhāvanā paññā* that has set up *kāyagatā sati* which can gradually

114 The Going Forth by depending on the foot of a tree as an abode; thus, they undertake the tree dweller's practice their whole lives. —*Vinaya-Piṭaka*, Vol. I. *Mahākhandhaka*, 64. *Cattāro Nissayā,* p.133, 6th Synod Edition.

115 Wandering thoughts or idle fancies.

116 *Sammoha*–Delusion.

dispel *sammoha*.

This shows the meaning of the five *paṭipakkha akusala dhammas* coupled with their respective *balas*.

The five *paṭipakkha akusala dhammas* are: (1) *taṇhā,* (2) *kosajja*, or laziness, or inability to take pains, or lack of fearlessness in the work of the *paṭipatti*, (3) *muṭṭhasacca,* (4) *vikkhepa*, and (5) *sammoha*. The five *dhammas* that can counteract and dispel these *akusala dhammas* are called *balas*. If any one of these five *balas* is weak and unable to dispel the respective *paṭipakkha dhamma*,[117] work in *samatha* and *vipassana* cannot be very successful as far as *Neyya* individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of *taṇhā* because of their strength in *saddhā bala*. They are rid of the attachments to *paccaya āmisa* and worldly dignities and honours. But since they are deficient in other four *balas*, they are unable to rise above stage of *santuṭṭhi* (state of being contented).

Some persons can emerge out of the realm of *taṇhā* and *kosajja* because they are strong in *saddhābala* and *vīriya bala*. They are constant in the observance of the *santosa dhamma*,[118] in residence among hills and forests, and in the practice of the *dhutaṅgas* (ascetic practices). But because they are weak in the other three *balas*, they are unable to practise *kāyagatā sati*, or do the work of *samatha* and *vipassana*.

Some persons are strong in the first three *balas* and thus can rise up to the work of *kāyagatā sati*. They achieve concentration in out-breath and in-breath, or in the bones of the body. But since they are deficient in the other two *balas*, they cannot rise up to the work of the *Jhānas* and *vipassana*.

Some persons can rise up to the attainment of *Jhāna samāpatti* because they are strong in the first four *balas*, but since they are weak in *paññā bala*, they cannot rise up to the work of *vipassana*.

Some persons are strong in *paññā bala*. They are learned in the *Dhamma* and the *Piṭakas*. They are wise in the *paramattha dhammas* (ultimate realities). But because the back is broken in the four other *balas*, they cannot emerge from the realm of *taṇhā kosajja*, *muṭṭhasacca* and *vikkhepa*. They live and die within the confines of these *akusala*s. In this way, whenever one is deficient in any one of the *balas*, one cannot emerge out of the realm of the respective *paṭipakkha*.

Of the five *balas*, *vīriya bala* and *paññā bala* are also *iddhipāda*. Hence, if these two *balas* are strong and coordinated, it does not happen that one cannot rise up to the work of *vipassana* because of the weakness of the other three *balas*. As illustration, consider the case of the five crores and five lakhs of householders in Sāvatthi city during the Buddha's time who obtained release from worldly ills.

People who do not know the functions of the *iddhipādas*, the *indriyas*, and the *balas*, do not know why their desires are weak, and what *paṭipakkha* assails them. They do not know what *dhammas* they have to set up, and the desire to set them up never arises. It is thus that the *ariya vaṃsa dhammas* are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called *usabha*. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull Nandi Visāla,[119] it can draw even five hundred carts at a time.

---

117 *Paṭipakkha*–Opposite.

118 There are four kinds of *santosa-dhamma*. They are–

1. *Cīvara-santosa*–Contentment of robes;
2. *Piṇḍapāta-santosa*–Contentment of food;
3. *Senāsana-santosa*–Contentment of lodging; and
4. *Gilāna-paccaya-bhesajja-parikkhāra-santosa*–Contentment of medicines. *Saṃyutta-Nikāya, Nidāna-vagga-Saṃyutta, Kassapa-Saṃyutta*, p. 398, 6th Synod Edition.

Note. –*Santosa* and *santuṭṭhi* have the same meaning.

119 *Khuddaka-Nikāya, Jātaka Pāḷi, Ekaka-Nipāta, Kuruṅga-vagga*, 28. *Nandi-Visāla-Jātaka,* p. 7. 6th Syn. Edn.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull; if he employs it in ploughing and drawing carts in company with other bulls; its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof. He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks and limbs will develop, and its strength and powers will increase enormously.

In this Buddha *Sāsana*, *Neyya* individuals resemble the owner of the bull. The five *balas* of these *Neyya* individuals resemble the *Usabha* bull. The *Satipaṭṭhāna Vibhaṅga*, *Sammappadhāna Vibhaṅga, Iddhipāda Vibhaṅga, Indriya Vibhaṅga, Bojjhaṅga Vibhaṅga*, and *Maggaṅga Vibhaṅga*, of the *Abhidhamma Piṭaka*, and the *Mahāsatipaṭṭhāna-Sutta, Satipaṭṭhāna-Saṃyutta, Sammappadhāna-Saṃyutta, Iddhipāda-Saṃyutta, Indriya-Saṃyutta, Bala-Saṃyutta*, and *Bojjhaṅga-Saṃyutta* of the *Sutta Piṭaka*, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of *Usabha* bulls, the methods how such bulls are to be reared and taken care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those *Neyya* individuals who through ignorance do not attempt to develop the five *balas* through the work of *bhāvanā*, and who thus remain satisfied with the lower attainments within the *Sāsana*, such as *dāna*, *sīla*, and the study of *pariyatti dhamma*, resemble the ignorant owner of an *Usabha* bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha *Sāsana*, there are five *balas* needed for the work of *samatha*, *vipassana,* and the attainment of the Holy Paths and Fruits and *Nibbāna*. It is only when these *balas* are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five *balas* cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the *balas*. They lay the blame at the door of *pāramī,* or *dvihetuka*, or at the times.[120]

If, however, these people set up work in one of the *satipaṭṭhāna*, such as in *ānāpāna sati*, and if thereby they set up the three *balas* of *saddhā*, *vīriya*, and *sati*, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

This is how the strength is developed. Although such a person cannot as yet attain an insight into *rūpa* and *nāma*, the weak *saddhā* develops through the control exercised on *paccayāmisa taṇhā* and *lokāmisa taṇhā*. The weak *vīriya* develops through the control of *kosajja*. The weak *sati* develops through the control of *muṭṭhasacca*. *Samādhi* and *paññā* also gather strength through the control of *vikkhepa* and *sammoha*. When these *balas* develop, it is inevitable that there must be a change in his mind.

120 Some believe that these are times when the Holy Paths and the Fruits thereof can no longer be attained, and tend to defer effort till the *pāramī*s ripen. Some believe that persons of the present day are *dvi-hetuka* (i.e. beings reborn with two root-conditions, namely, Detachment and Amity), and as such they cannot attain the Holy Paths and the Fruits thereof in the present life.

A person who is afflicted with a major disease such as leprosy has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured, he is aroused from his apathy. This is inevitable. The group of five *akusala kamma*s of *taṇhā*, *kosajja*, *muṭṭhasacca*, *vikkhepa*, and *sammoha*, resemble five major sickness.[121] In the *Sāsana,* the work of *samatha* and *vipassanā bhāvanā* resemble the affairs and undertakings of the world. The work of *satipaṭṭhāna*, such as *ānāpāna sati*, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say—[122]

Saddhābalaṃ bhāveti,
Vīriyabalaṃ bhāveti,
Satibalaṃ bhāveti,
Samādhibalaṃ bhāveti,
Paññābalaṃ bhāveti.

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the *Sāsana*, the tools of *samatha* and *vipassana* for the purpose of achieving *magga ñāṇa* and *phala ñāṇa* consists of *bhāvanā saddhā*, *bhāvanā vīriya*, *bhāvanā sati*, *bhāvanā samādhi*, and *bhāvanā paññā,* developed through one of the *satipaṭṭhāna*s, such as *ānāpānasati*. These five *balas* are the strength of *yogāvacaras*.[123] Hence, these five *balas* must be developed in order to undertake successfully the work of *samatha* and *vipassana* within the Buddha *Sāsana*. This is the meaning of "*bhāveti*" in the stanza quoted above.

Chapter VII
The Seven *Sambojjhaṅgas*

Catusaccadhamme suṭṭhu bujjhatīti sambodhi. Sambodhiyā aṅgo sambojjhaṅgo.

(Can clearly perceive the Four Noble Truths. Hence called *sambodhi*. N.B. This is *lokuttara-magga-ñāṇa*. Constituent of *magga-ñāṇa.* Hence called *sambojjhaṅga*.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of *yogāvacara* individuals, they are first delivered from the distractions of mind which have accompanied them throughout infinite *saṃsāra* when they successfully set up *kāyagatā sati*, or accomplish the work of *samatha*. Secondly, when they attain *vipassana* insight into *rūpa, nāma, khandha*, etc., they are free from coarse forms of ignorance. Finally, when the seven *bojjhaṅgas* develop and mature, they become full fledged in *lokuttara-magga-ñāṇa,* and attain the *magga-ñāṇa* known as *sambodhi,* and thus they are delivered from the state of worldlings. They are delivered from the state of *puthujjanas* and attain the state of *ariyas*—of *lokuttara* or *Nibbāna*.

There are seven *bojjhaṅgas*, viz:

1. *Sati sambojjhaṅga*
2. *Dhammavicaya sambojjhaṅga*
3. *Vīriya sambojjhaṅga*
4. *Pīti sambojjhaṅga*

---

121 Five major sicknesses are–1. Leprosy 2. Boil 3. Tuberculosis 4. Apoplexy 5. Eczema.

122 *Idha, bhikkhave, bhikkhu* (In this *Sāsana*, the *Bhikkhu*)
Saddhābalaṃ bhāveti (develops *saddhābala*),
Vīriyabalaṃ bhāveti (develops *viriyabala*),
Satibalaṃ bhāveti (develops *satibala*),
Samādhibalaṃ bhāveti (develops *samādhibala*) and
Paññābalaṃ bhāveti (develops *paññābala*).
–*Suttanta-Piṭaka, Saṃyutta-Nikāya-ahāvagga-Saṃyutta Pāḷi*, 6 *Bala-Saṃyutta, Gaṅgāpeyyāla-vagga*, 1-12, *Balādi-Sutta*, page 218, 6th Synod Edition.

123 *Yogāvacara*–One who practises *samatha* or *vipassana* or both.

5. *Passaddhi sambojjhaṅga*
6. *Samādhi sambojjhaṅga*
7. *Upekkhā sambojjhaṅga*

The *sati cetasika* (mental factor) called *satipaṭṭhāna*, *satindriya*, *sati bala*, *sammā sati maggaṅga,* is *sati sambojjhaṅga.*

The *paññā cetasika* called *vimaṃsiddhipāda, paññindriya, paññā bala*, *sammādiṭṭhi maggaṅga*, are all *dhammavicaya sambojjhaṅga*. Alternatively, the five *paññā visuddhis*[124] beginning with *diṭṭhi visuddhi,* the three *anupassanā ñāṇas*, the ten *vipassanā ñāṇas* are called *dhammavicaya sambojjhaṅga*. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five *khandha*s with the functions of *vipassanā ñāṇa* is called *dhammavicaya*.

The *vīriya cetasika*s called *sammappadhāna*, *vīriyiddhipāda, vīriyindriya*, *vīriya bala*, and *sammā vāyāma maggaṅga*, are called *vīriya sambojjhaṅga*.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of *satipaṭṭhāna*, such as *kāyagatā sati*, is called *pīti sambojjhaṅga*.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and thoughts abate, is called *passaddhi sambojjhaṅga.* It is the *cetasikas* of *kāya-passaddhi* and *citta-passaddhi.*

The *samādhi dhammas* called *samādhindriya, samādhi bala*, and *samādhi maggaṅga*, are called *samādhi sambojjhaṅga*. Alternatively, the *parikamma samādhi*, *upacāra samādhi*, *appanā samādhi*, or the eight *samāpattis,* associated with the work of *samatha* and *citta visuddhi*, and *suññata samādhi*, *animitta samādhi*, *appaṇihita samādhi*, associated with *paññā visuddhi*, are called *samādhi sambojjhaṅga.* The *samādhi* that accompanies *vipassanā ñāṇa*, or *magga ñāṇa* and *phala ñāṇa*, are called by such names as *suññata samādhi*, *animitta samādhi* and *appaṇihita samādhi*.

When the work in *kammaṭṭhāna* is as yet not methodical or systematic, much effort has to be exercised both in body and mind; but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called *tatramajjhatattā cetasika* (mental factor of equanimity). It is *upekkhā sambojjhaṅga.*

When a *yogāvacara* becomes endowed with these seven characteristics of *sambodhi* equally, he enjoys the joys and pleasures of a *samaṇa* within the *Sāsana*—joys and pleasures which are unequalled and unparalleled by any worldly joy—just as a universal *cakka* king,[125] lord of the four great islands and possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

Thus it is said in the *Dhammapada*—

Suññāgāraṃ paviṭṭhassa,
santacittassa bhikkhuno;
Amānusī rati hoti,
sammā dhammaṃ vipassato.

—Verse 373.

Yato yato sammasati,
khandhānaṃ udayabbayaṃ;
labhati pītipāmojjaṃ,
amataṃ taṃ vijānataṃ.

—Verse 374.

(The *Bhikkhu* who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the *dhamma*.

The formation and disintegration of whichever part of the body the Yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (*Nibbāna*).)

If the pleasure and joy experienced in *vipassanā sukha* which is complete with the seven characteristics of *sambodhi* be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, *deva*s, and *Brahmās*—so great is the joy and pleasure inherent in the *sambodhis*. Hence also did the Buddha say—

"*Sabbarasaṃ dhammaraso jināti*",[126] (The flavour of the *dhamma* exceeds all other flavours.)

There are stories wherein it is related that major

124 Please see footnote to Chapter V, ibid.
125 Universal Monarch. Please see The Light of the Dhamma, Vol, VII, No. 1, p. 28.
126 *Dhammapada*, Verse, 354.

diseases and ailments have been cured by the mere hearing[127] of the recitation of these seven characteristics of *sambodhi.* But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is no deficiency in his *kāyagatā sati.* He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of *Nibbāna* which has never before appeared to him in the past infinite *saṃsāra,* even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *sambojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *sambojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in—*Satisambojjhaṅgaṃ bhāveti, vivekanissitaṃ, virāg nissitaṃ, nirodhanissitaṃ, vossaggapariṇāmiṃ… upekkhā sambojjhaṅgaṃ bhāveti, vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ vossaggapariṇāmiṃ,*[128] it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga-Vibhaṅga.*[129]

The meaning of the *Pāḷi* passage above is, "One should practise *sati sambojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi.*[130]

Vivekanissita, virāganissita, nirodhanissita, mean, "having no leanings towards *bhava sampatti*[131] and *bhoga sampatti*,[132] attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivaṭṭa nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga, sambojjhaṅga and sambodhi aṅga* are identical.

Chapter VIII
The Eight *Maggaṅgas*

The definition of *magga* is—

Kilese mārentā Nibbānaṃ gacchanti etenāti maggo.

(These *dhammas* dispel the defilements such as *sakkāyadiṭṭhi* and thus enable one to reach *Nibbāna*—end of *apāya dukkha* and *vaṭṭa dukkha*. Hence they are called *magga*.)

There are eight ingredients of *magga*, namely:

1. *Sammā-diṭṭhi*—Right View
2. *Sammā-saṅkappa*—Right Thinking
3. *Sammā-vācā*—Right Speech
4. *Sammā-kammanta*—Right Action
5. *Sammā-ājīva*—Right Livelihood

127 Please see the Light of the Dhamma, Vol. VII, No. 1, p. 9.
Saṃyutta-Nikāya, Bojjhaṅga-Saṃyutta, p. 12, 6th Syn. Edn.

128 *Abhidhamma-Piṭaka, Vibhaṅga Pāḷi*, 10. *Bojjhaṅga-Vibhaṅga*, p 238, 6th Syn. Edn.

129 *Sammohavinodanī-Aṭṭhakathā*, 1. *Suttanta-bhājanīya-vaṇṇanā,* p. 296, 6th Syn. Edn.

130 There are four kinds of *upadhi*. They are–

1. *Kāmūpadhi*–attachment to sensuous pleasures;
2. *Kilesupadhi*–attachment to mind-defiling passions;
3. *Abhisaṅkhārūpadhi*–attachment to performance of merits etc; and
4. *Khandhūpadhi*–attachments to the five constituent groups of the body.

131 Attainment of happy planes of existence.

132 Attainment of wealth.

6. *Sammā-vāyāma*—Right Effort
7. *Sammā-sati*—Right Mindfulness
8. *Sammā-samādhi*—Right Concentration

All these eight ingredients are present in *lokuttara ñāṇadassana visuddhi* (Supramundane Purification by Knowledge and Vision). In the preceding *lokiya visuddhi*s (mundane Purifications), *Sammā-vācā, Sammā-kammanta* and *Sammā-ājīva*, are present only in *sīla visuddhi* (Purification of Virtue). They are not present in *citta visuddhi* (Purification of Consciousness), etc.

Hence, in the matter of the *bodhipakkhiya dhammas*, *sīla visuddhi* means *vivekanissita* and *virāganissita sīla* in accordance with,

> *Sammāvācaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggapariṇāmiṃ.*
>
> *Sammā-kammantaṃ bhāveti, vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggapariṇāmiṃ.*
>
> *Sammā-ājīvaṃ bhāveti, vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggapariṇāmiṃ.*[133]

It does not refer to *sīla* that has leanings towards *bhava sampatti* and dependency on the round of rebirths. The *sīla visuddhi* of those who have consciously given up attempts at attaining the Holy Paths and the Fruits in this life is not genuine *ādibrahmacariyaka sīla*,[134] and thus is not of the genuine *bodhipakkhiya* class. If effort be made, however, towards the attainment of *Nibbāna* in the next life, it can be *pāramī sīla* which is a part of *vivaṭṭa-nissita-sīla*.

Sammā-vācā, Sammā-kammanta, and *Sammā-ājīva maggaṅga* are purely of the class of *sīla* and hence constitute genuine *sīla visuddhi*. They are also called the three *virati cetasika*s.[135]

Sammā-saṅkappa is *vitakka cetasika*. Since it is the harbinger of *paññā,* it is included in the *paññā* category. There are three kinds of *saṅkappa*, namely *nekkhamma saṅkappa, abyāpāda saṅkappa*, and *avihiṃsa saṅkappa*. Just as a person incarcerated in prison, or a person besieged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is, in the attempt to escape from these confinements, the attempts of those persons who contrive with *sammappadhāna vīriya* to escape from the confinement of the old infinitely numerous *uppanna akusala kammas* and the new infinitely numerous *anuppanna akusala kamma*s that are due to arise are called *nekkhamma saṅkappa maggaṅga*. It is the sort of *saṅkappa* which looks for the way to escape in this very life from the *vaṭṭadukkha* (round of rebirths).

The *saṅkappa* which associates with *mettā jhāna* is called *abyāpāda saṅkappa.* The *saṅkappa* which associates with *karuṇā jhāna* is called *avihiṃsa saṇkappa*. The *saṇkappa* which associates with the remaining *jhānas* is called *nekkhamma saṅkappa.*

The four *maggaṅgas* of *sammā-diṭṭhi*, *sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi*, have been dealt with under *bojjhaṅga.*

Sammā-diṭṭhi and *sammā-saṅkappa* are *paññakkhandha.* They constitute the *paññā* group. *Khandha* means group or aggregate. *Sammā-vācā, sammā-kammanta*, and *sammā-ājīva* are called *sīlakkhandha.* They constitute the *sīla* group. *Sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi* are called *samādhikkhandha.* They constitute the *samādhi* group.

The *ājīvaṭṭhamaka sīla* that is observed and kept with the purpose of destroying the great kingdom of *diṭṭhi anusaya* is *lokiya sīlakkhandha maggaṅga*. It is *sīla visuddhi.*

There are two kinds of *ājīvaṭṭhamaka sīla*, namely, *sīla* for layfolk, and *sīla* for the *saṅgha.* Abstention from the three *kāya duccaritas* and the four *vacī duccaritas*[136] comprise the *ājīvaṭṭhamaka sīla* for layfolk. The *aṭṭhaṅga uposatha sīla* and the *dasaṅga sīla* are *sīla*s that refine or polish the *ājīvaṭṭhamaka sīla*.

The observance of the 227 *sikkhās* laid down in the *Vinaya-Piṭaka* comprise the *ājīvaṭṭhamaka-sīla* for the *saṅgha.* These 227 *sikkhās* cover *kāya*

133 *Sammohavinodanī-Aṭṭhakathā,* 1. *Suttanta-bhājanīya-vaṇṇanā.* p. 305, 6th Syn. Edn.

134 Morality belonging to the principles or fundamentals of moral life.

135 The three *virati-cetasika*s are–*Sammā-vācā, Sammā-kammanta*, *Sammā-ājīva*.

136 Please see the Light of the Dhamma, Vol. VII. No. 2, p. 10.

*kamma*s and *vaci kamma*s, and are so classified in the Commentaries. The remaining *sīla* groups laid down in the *Vinaya-Piṭaka* constitute refinements to the *ājīvaṭṭhamaka-sīla.*

Just as trees grow in the soil, the *six visuddhi*s beginning with *citta visuddhi* develop in the soil of *sīla-visuddhi*. In particular, *sīla visuddhi*, does not mix with the five middle *visuddhis* beginning with *citta visuddhi*, but supports them by securing antecedent purity. In the case of *lokuttara ñāṇadassana visuddhi*, *sīla visuddhi* operates in conjunction with it as three constituents of *sīlakkhandha maggaṅga*. The reason is, the objects of attention of *sīla visuddhi* are of a different order from those of the five middle *visuddhi*s, while they are identical with those of the *lokuttara visuddhi*, thus operating together with it as *sahajāta* (co-existent).

This ends *sīlakkhandha maggaṅga.*

With reference to *samādhikkhandha maggaṅga*, there are two courses of action, namely, the way of the *suddhavipassanā yānika* (one who practises pure Insight only), and the way of the *samatha vipassanā yānika* (one who practises both Calm and Insight). After the fulfilment of *sīla visuddhi* and the setting up of *kāyagatā sati*, not following the way of *samatha*, but following the way of pure *vipassana,* such as that of *diṭṭhi visuddhi*, etc., is the way of *suddhavipassanā yānika*. If, however, the way of *samatha* be followed, such as the attainment of the first *jhāna samāpatti*, etc., and thence following the way of *vipassana* such as that of *diṭṭhi visuddhi*, etc., it is called the way of the *samatha vipassanā yānika.*

Of these two ways,

(1) In the case of the *suddhavipassanā yānika*, the three *samādhi maggaṅgas* fulfil the functions of *samatha* and *citta visuddhi*s through the three kinds of *samādhi* known as *suññata samādhi*, *animitta samādhi* and *appaṇihita samādhi*.

(2) In the case of *samatha vipassanā yānika*, however, the three *samādhi maggaṅgas* fulfil the functions of *samatha* and *citta visuddhi* by the name of three *samādhi*s—*parikamma samādhi*, *upacāra samādhi*, and *appanā samādhi*; and thereafter at the *vipassana* stage, the functions of *samatha* and *citta visuddhi*s are fulfilled through the three kinds of *samādhi* known as *suññata samādhi*, *animitta samādhi* and *appaṇihita samādhi.*

During the period of the preceding *sīla visuddhi* and *kāyagatā sati*, however, the three *samādhi maggaṅgas* fulfil the functions of *khaṇika* (momentary) *samādhi.*

This ends *samādhikkhandha maggaṅga.*

The two *paññākkhandha maggaṅgas* fulfil the functions of *paññā* in both of the ways of the *suddhavipassanā yānika* and the *samathavipassanā yānika*, after the setting up of *sīla visuddhi* and *kāyagatā sati*. These remarks relate to both the *lokiya maggaṅga* and the *lokuttara maggaṅga.*

I shall now show the way of *sotāpatti magga* in *lokuttara maggaṅga*. It should be remembered that this book is aimed at the lowest of the *ariyas*, namely the *"bon-sin-san" sukkhavipassaka sotāpannas*. At the present time there are infinite numbers of beings such as Visākhā, Anāthapiṇḍika, Sakka the *deva* king, *cūḷaratha deva*,[137] *mahāratha deva*[138] *anekavaṇṇa deva*[139] the four *cātumahārājika*[140] *deva* kings, and the guardian *deva*s of the sun and moon[141] who still continue to derive pleasure and ease within the round of rebirths—inhabiting the *cātumahārājika deva loka*, the *tāvatiṃsa deva loka,* and the upper *deva lokas*. They are beings who have seven more rebirths in the *kāma lokas*, one rebirth each in the six Fourth *Jhāna lokas* or *Vehapphala brahma lokas*. The number of rebirths in the First, Second, and Third *Jhāna brahma lokas* is undetermined.

Why are they called *sotāpannas*? The five great rivers and five hundred lesser rivers that have their source in the Himalayas, do not flow up, but flow down continuously to the great ocean. Hence they are called *sota*. Similarly, *ariyas* do not revert back to the state of *puthujjanas* (worldlings) but proceed continuously (as *ariyas*) until they attain *anupādisesa Nibbāna*. In the case of *puthujjanas,* although they may attain rebirth in the highest

137 *Vimāna-Vatthu*, p. 87, 66th Syn. Edn.
138 *Vimāna-Vatthu*, p. 90, 6th Syn. Edn.
139 *Vimāna-Vatthu*, p. 112, 6th Syn. Edn.
140 *Dīgha-Nikāya, Mahāvagga, Mahāgovinda-Sutta*, p. 178, 6th Syn. Edn.
141 Guardian *deva*s of the sun and moon—*Saṃyutta-Nikāya, Sagātha-vagga-Saṃyutta* p. 48, 6th. Syn. Edn.

brahma loka, they possess the liability to descend to the lowest *avīci* hell, but in the case of *ariyas*, wherever they may be reborn, they do not descend and attain rebirth in a lower *loka*, but possess a continuous tendency to be reborn in a higher *loka*. Although *puthujjanas* may attain the state of *tihetuka brahmās* in the *rūpa* and *arūpa lokas*, they possess the liability to be reborn as *ahetu duggati* creatures such as dogs and pigs, whereas in the case of *ariyas*, they do not revert back to the stage of *puthujjanas*, but ascend with each rebirth to higher states of *ariyas*.

Thus, whether it be the *lokas* where rebirth takes place, or the status attained in each rebirth, the *ariyas* do not regress, but proceed higher and higher from one *loka* to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest *loka* and the highest status, when they discard the five aggregates called *khandha* and cross over to *anupādisesa Nibbāna*. The process by which this single path of ascent is traversed is called *dhamma sota*. They comprise *sammā diṭṭhi sota*, *sammā saṅkappa sota, sammā vācā sota, sammā kammanta sota, sammā ājīva sota, sammā vāyāma sota, sammā sati sota,* and *sammā samādhi sota.*

Sammā diṭṭhi sota means the establishment of the great kingdom of *sammā diṭṭhi* which can perceive the light of the Four Noble Truths. This great kingdom of *sammā diṭṭhi* is established in place of the great *anusaya* kingdom of *sakkāyadiṭṭhi*.

It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of *sammā diṭṭhi* remains established throughout many lives and many world-cycles until the attainment of *anupādisesa Nibbāna*. The light increases and becomes more and more firmly established from one rebirth to another.

It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who on coming across good medicines is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the *sotāpanna ariyas* gain the view of the three characteristics (*ti-lakkhaṇa*) and the Four Noble Truths. Just as the blind man in the illustration above can see the sky, sun and moon, these *ariyas* can perceive the *dhamma* mentioned at their will. This is how *sammā diṭṭhi magga* is established.

> *Sammādiṭṭhassa sammāsaṅkappo pahoti.*[142]
>
> (When *sammādiṭṭhi* is established, *sammāsaṅkappa* progresses.)

According to this, if *sammā diṭṭhi* is established—*sammā saṅkappa*, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, becomes also established and thrives from one rebirth to another until the attainment of *anupādisesa Nibbāna*. This is how *sammā saṅkappa* is established. The Commentary says, "*Pahotīti vaḍḍhati*" (*Pahoti* means *vaḍḍhati*, increase).

> *Sammāsaṅkappassa sammāvācā pahot*i.
>
> If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the *vacī duccaritas* appear, and are progressively established. This is how *sammā vācā* is established.
>
> *Sammāvācassa sammākammanto pahoti.*
>
> If speech free from the *vācī duccaritas* is established, acts free from *kāya duccaritas* appear, and are progressively established. This is how *sammā kammanta* is established.
>
> *Sammā kammantassa sammā ājīvo pahoti.*
>
> When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how *sammā ājīva* is established.
>
> *Sammāājīvassa sammāvāyamo pahoti.*
>
> When views, intentions, speech acts and livelihood become pure, energy or effort

142 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta* Pāḷi, 1. *Magga-saṃyutta*, 1. *Avijjā-vagga,* 1. *Avijjā-Sutta* p. 2, 6th Syn. Edn.

free from the *duccaritas*[143] and *durājīva*[144] become permanently established. This is how *sammā vāyāma* is established.

Sammāvāyāmassa sammāsati pahoti.

Thus also does *sammā sati maggaṅga* that has its roots in the work of *sīla*, *samādhi*, and *paññā*, become established from one rebirth to another. This is how *sammā sati* is established.

Sammāsatissa sammāsamādhi pahoti.[145]

Thus also does *sammā samādhi* which has its roots in the work of *sīla*, *samādhi*, and *paññā*, and which possesses great control over the mind, become established. This is how *sammā samādhi* is established.

This is how the eight *maggaṅgas* called *dhamma sota* become progressively established throughout many lives and many worlds from the moment a being attains the stage of *sotāpanna* and until he finally attains *anupādisesa Nibbāna*.

Although from the moment *kāyagatā sati* is set up, there is progress such as has been shown above, so long as the state of *niyāma* is not reached, that being is not as yet an *ariya. Sotāpatti magga* is the starting point of *ariya sota*. As soon as beings reach *sotāpatti magga*, they enter the domain of *ariyas*. Hence it is said—

Sotaṃ āditopajjiṃsu pāpuṇiṃsūti sotāpannā.

They are called *sotāpanna*, as they reach *ariya sota* for the first time.

This ends the answer to the question, "Why are they called *sotāpanna*s?"

Beings transcend the state of *puthujjanas* as soon as they reach the stage of *ariyas*. They are no longer worldlings or beings of the world. They have become beings of *lokuttara*. They are no longer beings subject to the suffering within the round of rebirths (*vaṭṭa dukkha*). They have become beings of *Nibbāna*. Throughout the series of many existences and many worlds, they no longer emerge back again from the first stage of *Nibbāna*. They no longer possess the susceptibility to return to the *ansuaya* plane of *sakkāya diṭṭhi*, or to the state of *puthujjanas.* They are permanently established in the first stage of *sa-upādisesa Nibbāna*, and throughout many lives and worlds they enjoy at will the pleasures of humans, *deva*s, and *brahmās.*

For a detailed exposition see my "*Catu Sacca Dīpanī*", and "*Paramattha Saṅkhitta*."

These eight *maggaṅgas* occur simultaneously to these *ariyas* only at the instant of the attainment of a Path or Fruition. With reference, however, to *lokiya kusala kamma*s (mundane wholesome volitional actions), the three *sīlakkhandha maggaṅgas* associate only with *sīla kusala kamma*s. The three *samādhikkhandha maggaṅgas* and the two *paññakkhandha maggaṅgas*, however, associate with many kinds of *kusala kamma*s.

Although the three *sīlakkhandha maggaṅgas* associate only with *sīla kusala kamma*s, they are firmly established in *ariyas* as *avitikkama* (non-contravention) throughout many lives and many worlds.

This ends the eight *maggaṅgas.*

The pure *dhammas* involved in the thirty-seven *bodhipakkhiya dhammas* are—*chanda, citta, tatramajjhattatā, saddhā, passaddhi, paññā, vitakka, vīriya*, the three *viratis, sati, pīti*, and *ekaggatā,* and are fourteen[146] in number.

Chapter IX
How to Practise the *Bodhipakkhiya Dhammas*

Beings who encounter a Buddha *Sāsana* have to set up *sīla visuddhi* first and practise the *bodhipakkhiya dhammas* in order to attain the status of *ariya sota*.

I shall now give a brief description of how the

143 Wrong doings.

144 Wrong livelihood.

145 *Saṃyutta-Nikāya, Mahāvagga-Saṃyutta Pāḷi*, 1. *Magga-Saṃyutta*, 1. *Avijjā-vagga*, 1. *Avijjā-Sutta*, p. 2. 6th Syn. Edn

146 1. *chanda* (desire), 2. *citta* (consciousness), 3. *tatramajjhattatā* (equanimity), 4. *saddhā* (faith), 5. *passadhi* (tranquillity), 6. *paññā* (wisdom) 7. *vitakka* (thought conception), 8. *vīriya* (effort), 9. *sammā-vācā* (Right Speech), 10. *sammā-kammanta* (Right Action), 11. *sammā-ājīva (*Right Livelihood), 12. *sati* (mindfulness), 13. *pīti* (joy), 14. *ekaggatā* (one-pointedness of mind).

practice may be undertaken.

The practice of the seven *visuddhi*s amounts to practising the *bodhipakkhiya dhammas*. In particular, *citta visuddhi* concerns only persons who follow the way of the *samatha yānika*.

Maggāmagga ñāṇadassana visuddhi concerns only those *adhimānika* persons[147] who think that they have attained the Holy Paths and the Fruits, although they have achieved no such attainment.

Sīla visuddhi, kaṅkhāvitaraṇa visuddhi, paṭipadā ñāṇadassana visuddhi, and *lokuttara ñāṇadassana visuddhi*, relate to many kinds of persons.

Of these five *visuddhi*s, *sīla visuddhi* has been dealt with under *sīlakkhandha maggaṅga*. It consists of keeping the *ājīvaṭṭhamaka sīla*.

Citta visuddhi, in general consists of setting up *kāyagatā sati*. Some persons set up *kāyagatā sati* through out-breath and in-breath. It may be said generally that if one's attention resides on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, *kāyagatā sati* has been set up. Some persons set up *kāyagatā sati* through the four body postures in accordance with the statement in the Text—[148] "*gaccanto gacchāmīti pajānāti*, while some set it up through *sati sampajañña* (Clearness of Consciousness) on bodily movements. Yet others set up *kāyagatā sati* through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called *tacapañcaka*.[149] If attention on these parts can be firmly and steadily placed at will, whatever may be the postures of the body, *kāyagatā sati* is set up. Attention can also be directed to the bones of the body. *Kāyagatāsati* is set up if attention can be steadily and firmly placed on the bones of the head. If, from the beginning, the *rūpa* and *nāma* groups of the body can be analytically differentiated, and if attention on such work is steady and firm the work of *kāyagatā sati* is accomplished. This gives concisely the method of *kāyagatā sati*.

In the work of *diṭṭhi visuddhi*, if the six elements (*dhātu*) of *pathavī, āpo, tejo, vāyo, ākāsa,* and *viññāṇa*, can be analytically perceived, it is accomplished.

In the work of *khaṅkhāvitaraṇa visuddhi*, if the causes for the appearance of the *dhātus* mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of *pathavī, āpo, tejo, vāyo* and *ākāsa* are *kamma*, *citta*, *utu*, and *āhāra*, and that the causes for the appearance of the six *viññāṇas* are the six objects of perception.

By *paṭipadāñāṇadassana visuddhi* is meant the three characteristics of *anicca, dukkha*, and *anatta*. If these three characteristics can be clearly perceived in the six *dhātus* mentioned above, *paṭipadāñāṇadassana visuddhi* is attained.

Lokuttara ñāṇadassana visuddhi means the four *magga ñāṇas*.This shows concisely the five *visuddhi*s.

For a more detailed account see my "*Lakkhaṇa Dīpanī*", "*Vijjāmagga Dīpanī*", and "*Āhāra Dīpanī*".

These thirty-seven *bodhipakkhiya dhammas* are the heritages of the Buddha. They are the heritages of the *Sāsana*. They constitute gems of the *Sāsana* that are priceless and invaluable.

Chapter X
Heritage of the *Sāsanā*

I shall now examine what constitutes *Sāsanadāyajja*. *Sāsanadāyajja* means the act of receiving the heritage of *Sāsana*.

"Dātabbanti dāyaṃ".

(That which is given as heritage is called *dāya*.)

Property that should be given as heritage by parents to their children.

"Dāyaṃ ādadātīti dāyādo."

(Fit to receive heritage. Hence called *dāyādo*.)

Children or heirs who are fit to receive heritage.

"Dāyādassa kammaṃ dāyajjaṃ."

(The act of receiving heritage by heirs. Hence called *dāyajjaṃ.*)

"Sāsanassa dāyajjaṃ Sāsanadāyajjaṃ."

---

147 Highly conceited persons.

148 *Dīgha-Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna-Sutta*, p. 231 6th Syn. Edn.

149 *Aṅguttara-Nikāya, Duka-nipāta,* 9. *Upaññāta-Sutta*, p. 35, 6th Syn. Edn.

(The act of receiving the heritage of the *Sāsana*. Hence called *Sāsanadāyajjaṃ*.)

It is also called *Buddhadāyajja* (The act of receiving the heritage of the Buddha.)

First, I shall show the nature of the heritage.

In the *Sāsana,* there are two kinds of heritages, namely, *Āmisa* and *Dhamma*.

The four requisites of a *Bhikkhu*, namely, almsfood, robes, dwelling place, and medicines are called *āmisa* heritage. The three *sikkhās* of *sīla*, *samādhi* and *paññā*, the seven *visuddhi*s, such as *sīla visuddhi*, *citta visuddhi*, etc., the thirty-seven *bodhipakkhiya dhammas*, such as the four *satipaṭṭhāna*s, the four *sammappadhānas,* etc., are called *dhamma* heritage.

There are two kinds of *dhamma* heritage, namely:

1. *lokiya dhamma* heritage
2. *lokuttara dhamma* heritage

The *lokiya sikkhās* of *sīla*, *samādhi*, and *paññā*, the six *lokiya visuddhi*s, and the thirty seven *bodhipakkhiya dhammas* associated with the *lokiya visuddhi*s, are called the *lokiya dhamma* heritage. The *sikkhās* associated with the Holy Paths and the Fruits, the *lokuttara ñāṇadassana visuddhi*, and the thirty-seven *lokuttara bodhipakkhiya dhammas* are called *lokuttara dhamma* heritage.

Lokiya dhamma heritage may be divided into:

1. *Vaṭṭa nissita dhamma* heritage
2. *Vivaṭṭa nissita dhamma* heritage

or into:

1. *Niyata dhamma* heritage
2. *Aniyata dhamma* heritage

The practice of *sīla*, *samādhi*, and *paññā*, directed towards the attainment of worldly positions, such as mentor and teacher of kings, or towards the acquisition of dignity, power, retinue, and property, or towards the attainment in *saṃsāra* of rebirth as noble and highly placed humans and *deva*s, is called *vaṭṭa nissita dhamma* heritage.

There are three forms of rounds of rebirths (*vaṭṭa*), namely, *kilesa vaṭṭa, kamma vaṭṭa* and *vipāka vaṭṭa*.[150] *Vivaṭṭa* means *Nibbāna* which is the end of these rounds of rebirths. The practice of *sīla*, *samādhi* and *paññā*, directed, towards the ending of the three forms of rounds of rebirths is called *vivaṭṭa nissita dhamma* heritage.

The practice of *kusala kamma*s directed towards the ultimate attainment of *Nibbāna*, as well as of worldly benefits and pleasant rebirths in the interim before *Nibbāna* is attained, is related to both *vaṭṭa* and *vivaṭṭa*, and hence is called *ubhaya nissita*. In the Pāḷi Texts, however, only *vaṭṭa* and *vivaṭṭa* are mentioned. Those who are more inclined to the attainment of *vaṭṭa* results may be said to perform *vaṭṭa nissita kamma*s, and those who are more inclined to the attainment of *vivaṭṭa* results may be said to perform *vivaṭṭa nissita kusala kamma*s.

With reference to the classification of *niyata* and *aniyata*, the great realm of *sakkāya-diṭṭhi anusaya,* that *puthujjanas* (world-lings) possess, is like a great wide and deep ocean of hot burning embers. The *sīla*, *samādhi* and *paññā*, that occasionally occur to *puthujjanas* may be compared to droplets of rain falling on that great ocean of burning embers. "I fulfil *sīla*. I possess *sīla*. I develop *samādhi*. I am knowing. I am wise. I am clever. I perceive *rūpa* and *nāma*. I contemplate *rūpa* and *nāma*" are declarations of acts of *sīla*, *samādhi*, and *paññā*, which revolve round the *sakkāya-diṭṭhi* that is "I", and thus resemble the droplets of rain falling on the great ocean of burning embers. Just as the great ocean of burning embers scorch and dry-up the droplets of rain and cause their disappearance, so does the great kingdom of *sakkāya-diṭṭhi* cause the disappearance of such *sīla*, *samādhi*, and *paññā*. Hence, the *sīla*, *samādhi*, and *paññā*, appearing in *puthujjanas* are of the *aniyata* class. Although *puthujjanas* may possess *sīla*, *samādhi*, and *paññā*, the possession is *tadaṅga* or temporary.

The *ājīvaṭṭhamaka lokiya sīla* of *sotāpanna*s, their *lokiya samādhi* which resides steadily on the noble and incomparable qualities of the *Buddha*, the *Dhamma*, and the *Saṅgha*, and their *lokiya paññā* which perceives the Four Noble Truths, are of the *niyata* class. Like droplets of water falling on the great lake of Anavatatta, such *lokiya sīla*, *samādhi*, and *paññā*, do not disappear throughout many lives and many world-cycles.

This shows the nature of *lokiya dhamma* heritage.

---

150 1. Round of defilements, 2. Round of *kamma*, 3. Round of resultants.

The *lokuttara dhammas* of *sīla*, *samādhi*, and *paññā*, *ñāṇadassana visuddhi*, and the thirty-seven *bodhipakkhiya dhammas*, which accompany the eight kinds of *lokuttara* consciousness are *vivaṭṭa nissita*. They are *niyata*. The *lokiya sīla*, *samādhi*, and *paññā*, which occur to *ariyas* who have attained *lokuttara sīla*, *samādhi* and *paññā*, also reach the *niyata* stage. In such persons, there is no longer any possibility of their becoming *dussīla* (immoral), *asamāhita* (not composed), *duppaññā* (unwise), and *andhabālā* (silly).

This shows the heritage of the *Sāsana*.

The heirs of the *Sāsana* are:

1. *Bhikkhu*
2. *Bhikkhunī*
3. *Sāmaṇera*
4. *Sāmaṇeri*
5. *Sikkhamāna* (female)
6. *Upāsaka*
7. *Upāsikā*

Here, *sikkhamāna* means "embryo *Bhikkhunī*."

Of the above seven heirs, the first five are called "fellow workers or colleagues within the *Sāsana*. Men, *deva*s, and *Brahmās,* who are not "fellow workers or colleagues within the *Sāsana,*" but who are established in *Ti-saraṇa*, are included in *Upāsaka* and *Upāsikā.*

Among the seven heirs, the *āmisa* heritage of the four requisites can be received only by the five "fellow workers or colleagues within the *Sāsana*." The *lokiya* and *lokuttara dhamma* heritages, however, can be received by all the seven. In the receipt of such heritages, there are special considerations in respect of the heritage of *lokiya sīla*. There are special considerations with respect to the heritages of *lokuttara sīla*, *lokiya* and *lokuttara samādhi*, and *lokiya* and *lokuttara paññā*.

The special considerations with respect to *lokiya sīla* arise because, the five "fellow workers or colleagues within the *Sāsana*" receive the heritages of both the *Vinaya sīla* and *Suttanta sīla*, while *upāsakas* and *upāsikās* receive only the *Suttanta sīla*.

Suttanta sīla means:

(1) in respect of the five "fellow workers or colleagues within the *Sāsana*," the *sīlas* enumerated in the *Brahmajāla-Sutta (Dīgha-Nikāya)*,[151]

(2) in respect of *upāsakas* and *upāsikās*, *ājīvaṭṭhamaka sīla* and *dasaṅga sīla*.

Dhūtaṅga sīla, indriya sīla, and *paccayasannissita sīla*, are also *Suttanta sīla*s.

Sammā-vācā, sammā-kammanta, and *sammā-ājīva*, included in *lokuttara maggaṅga,* are called *lokuttara sīla*. These *sīla*s can be received by the five "fellow workers or colleagues within the *Sāsana*" as also *upāsakas* and *upāsikās*. Hence no special considerations arise with respect to *lokuttara sīla*. The same is the case in the two kinds of heritages of *samādhi* and *paññā*. The seven *visuddhi*s and the thirty-seven *bodhi-pakkhiya dhammas* are included within these *sīla*, *samādhi*, and *paññā*.

Of the seven heirs of the *Sāsana*, the five "fellow workers or colleagues within the *Sāsana,*" who are in the service of the *Sāsana*, are heirs for their own benefit as well as heirs who act as caretakers of the heritages of the *Sāsana* in order that the *Tipiṭaka* and the other requisites of the *Sāsana* may endure for the duration of 5000 years. The remaining two are heirs of the *Sāsana* only for their own benefit.

The status of caretakers of the *Sāsana*, on whose shoulders rest the responsibilities of the *Sāsana*, is much higher than that of the status of being merely heirs. Thus, a householder who has been an *ariya* for sixty years has to pay respect and obeisance to a young *puthujjana sāmaṇera* of seven years of age who has been initiated for only a day. Thus also, a *Bhikkhu* who is an *arahat* has to pay respect and obeisance to a *puthujjana Bhikkhu* who was ordained just an hour before him.

This shows the heirs of the *Sāsana*.

The three *sikkhās*, the seven *visuddhi*s, and the thirty-seven *bodhipakkhiya dhammas*, are practices that are in consonance with the nine *lokuttara dhammas*,[152] and hence are called *dhammānudhamma-paṭipatti*. The seven heirs of the *Sāsana* who practise these *dhammas* well are called *suppaṭipanna* individuals. They are also called

151 See The Light of the Dhamma, Vol. III, No. 2, and the *Brahmajāla-Sutta* published by the Union Buddha *Sāsana* Council.

152 Four *maggas*, four *phalas* and *Nibbāna*

ujuppaṭipanna individuals, *ñāyappaṭipanna* individuals, and *sāmīcippaṭipanna* individuals.[153] Although they may be *puthujjanas*, they are included among the *sotāpatti-maggaṭṭhasekha* individuals (persons in training for the *sotāpatti magga*), who constitute the first group (or the group in the first stage) of the eight *ariyas*. They constitute *dhammānudhammapaṭipanna ariyas*. Since they are still *puthujjanas*, they are not yet *paramattha ariyas* (Purified Noble Ones).

I shall substantiate what I say. In the *Sekhappaṭipadā-Sutta*,[154] Buddha said;

"*Iminā ariyena sīlakkhandhena samannāgato hoti*," meaning thereby that the practices which are comprised within the *bodhipakkhiya dhammas*, such as *ājīvaṭṭhamaka sīla*, constitute *ariya sīla*, *ariya samādhi*, and *ariya paññā*. Hence, in the Buddha *Sāsana*, the *upāsakas* and *upāsikās* who are permanently confirmed in the *ājīvaṭṭhamaka sīla* and in the *Ti-saraṇa*, are persons who are partly endowed with the *suppaṭipanna* quality, and the *sāmīcippaṭipanna* quality, and hence are *dhammānudhammappaṭipanna ariyas.*

When these qualities are enumerated coupled with the name of the *Saṅgha,* such as in—

Saṅghaṃ saraṇaṃ gacchāmi.

Suppaṭippanno bhagavato sāvakasaṅgho, etc., only the *Bhikkhus* and *Bhikkhunīs* who are *sīlavanta kalyāṇaputhujjanas* (worldlings who are morally good and virtuous) should be understood. In the matter of the *Vinaya*, all persons other than *upasampanna saṅgha* (ordained *saṅgha*), that is, *sāmaṇeras, sāmaṇerīs*, *sikkhamānas*, *upāsakas*, and *upāsikās*, are excluded.

A person who practises the *dhammānudhammapaṭipatti*, which may also be called the *bodhipakkhiya dhammas*, is called *samaṇa* and *brāhmaṇa* in the *Suttanta* discourses, although he or she may be only an *upāsaka* or an *upāsikā.*

Thus it is said in the *Dhammapada*—

Alaṅkato cepi samaṃ careyya,
santo danto niyato brahmacārī.
Sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo so samaṇo sa bhikkhu.

—*Dhammapada* 142.

(Though dressed in gay and festive clothes, if he practises an even mind, if his passions are subdued, if his senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (*samaṇa*), he is an *ariya* (*brāhmaṇa*), he is a *Bhikkhu*.)

This passage shows that a person who practises the *dhammānudhammapaṭipatti*, which are the *bodhipakkhiya dhammas*, and lives with pure mind and body, can be called a *Bhikkhu* even though he dons the clothes of an ordinary layman.

This shows the nobility and high status of the heirs of the *Sāsana*.

In the matter of the heritages of the *Sāsana*, there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

I shall here show the essentials in the *Dhamma-Dāyāda-Sutta*,[155] *Mūla-Paṇṇāsa, Majjhima-Nikāya*.

Dhammadāyādā me bhikkhave bhavatha,
mā āmisadāyādā. Atthi me tumhesu
anukampā. Kinti me sāvakā dhammadāyādā
bhaveyyuṃ no āmisa dāyādā ti.

(*Bhikkhus*—Let you be heirs of the Dhamma. Let not you be heirs of the material requisites. I have compassion for you. How do I have this compassion? How can my disciples become heirs of the Dhamma; how can they avoid becoming heirs of the material requisites? It is thus that I have compassion for you.)

The meaning of this passage is as follows—

The Buddha's heritage consists of the two kinds of *āmisa* heritage and *dhamma* heritage.

Āmisa heritage is of three kinds, namely, (1) *paccayāmisa*, (2) *lokāmisa*, (3) *vaṭṭāmisa*.

The benefits consisting of alms-food, robes, dwelling place and medicines, are called *paccayāmisa*. Worldly renown, grandeur, dignity, power, worldly positions, such as teachers and mentors of kings, ministers, persons of wealth and influence, and possession of followers and retinue, are called *lokāmisa*.

153 See Ñāṇamoli's *Visuddhimagga*, page 236 et. seq.

154 *Saṃyutta-Nikāya, Mahā-vagga-Saṃyutta Pāḷi*, 1. *Magga-Saṃyutta*, 3. *Sekha-Sutta*, p. 12, 6th Syn. Edn.

155 1. *Mūlapariyāya-vagga*, 3. *Dhammadāyāda-Sutta,* p. 15, 6th Syn. Edn.

Pleasant rebirths such as rebirth in high stations, rebirth in affluent families, or rebirth in circumstances where one's wants and needs are fulfilled, are called *vaṭṭāmisa*.

I have already expounded *dhammāmisa.*

The Buddha foresaw that after his attainment of *parinibbāna,* the *Sāsana* would be overwhelmed by the excessive increase of the three categories of *āmisa* heritage in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation—

> *Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā.*

Anukampa means the compassion or concern nurtured by the Buddha.

The Buddha's concern was that, just as when the flood waters of the ocean rise, the people inhabiting the islands are submerged and cast adrift. His disciples in the *Sāsana* would in time be submerged and cast adrift by the rise and expansion of *āmisa* heritage, thus severing them from the invaluable heritage of the *dhamma*. Hence did He leave behind the exhortation—

> *Kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā.*

The three *āmisa* heritages are therefore heritages which caused concern in the Buddha, and thus are heritages which the Buddha discouraged. Hence, these three *āmisa* heritages are bad heritages. On the other hand, the thirty-seven *bodhipakkhiya dhammas*, such as *satipaṭṭhāna,* are heritages which the Buddha extolled with a clear mind free from anxiety, and thus are good heritages.

Having shown good and bad heritages, bad and good heirs should also be examined.

In particular, it must be remembered that there are certain heritages in the *āmisa* category which the Buddha extolled. They are *piṇḍiyālopa* (morsel) alms-food, *paṃsukūla* robes (robes made out of rags and cast away cloth such as from dust and heap), *rukkhamūla* dwelling place (dwelling place constructed in a lonely place at the foot of a tree), and *pūtimutta* medicine (strong smelling urine of cattle used as medicine). These four are called *Buddhadāyajja*. They are the four great heritages which the Buddha approved.

If that is the case, it needs to be explained why the Buddha permitted the acceptance of *atireka lābha* (surplus acquisition) *āmisa* given by lay donors, as when He said—

> *Atireka lobho vihāro aḍḍhayogo,* etc.
>
> (Surplus monastery, dwelling place, etc.)

The *pariyatti Sāsana*[156] consisting of the *Tipiṭaka* is the base—the foundation—of the *paṭipatti* (practice of the *Dhamma*) and the *paṭivedha* (realisation) *Sāsana*s. Only when the *pariyatti Sāsana* stands firmly established can the other two *Sāsana*s be also firmly established. The burden of preserving the *pariyatti Sāsana* for 5000 years is indeed great, since these are times of a waning *kappa* (world-cycle) when the life-span of men is also on the wane. The physical and mental strength of the members of the *saṅgha,* who are the servants and caretakers of the *Sāsana*, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the *pariyatti* and at the same time live in lonely places under trees—without the concession of *atireka lābha*. This is one reason.

In the cases of those persons whose *pāramī*s are yet immature, the Buddha foresaw that the opportunity afforded them of practising the works consisting of acquiring the *pariyatti*, performing *dāna*, observing *sīla*, and giving *paccayānuggaha* (assistance in kind) extensively, would secure for them escape from the *apāya lokas* in the next birth, and enable them to obtain release from worldly ills during the next Buddha *Sāsana*. This is another reason.

It may be argued here that if what has been said above is true, it would amount to the Buddha himself having contrived to submerge beings and cast them adrift in *āmisa* heritage. In particular, it may be pointed out that the Buddha prescribed and left behind the practice of *paccavekkhaṇa suddhi* (purity of contemplation or purity of review) such as "*paṭisaṅkhāyoniso cīvaraṃ paṭisevati*," which should be observed and practised with proper attention and care, in order that the servants and the caretakers of the *pariyatti Sāsana* who have to associate themselves unavoidably with *paccayāmisa* and *lokāmisa* may not be overwhelmed and submerged in *āmisa taṇhā.* Hence, if such persons ride the ship which consists of the wisdom arising out of

paccayasannissita sīla cetanā according to the prescription in *paccavekkhaṇa suddhi* that is free from the association of the two kinds of *āmisa taṇhā*, they cannot become submerged and be adrift in the ocean of *āmisa* although they are obliged to live in association with *āmisa taṇhā*.

The meanings of the expressions "submerged" and "adrift" are as follows—The non-appearance of *ādīnava-ñāṇa* (awareness of blemishes) in the three *āmisas* of *paccayāmisa, lokāmisa, vaṭṭāmisa*, is what is meant by "submerged." To be non-aware of blemishes for a lengthy period, and to derive joy and pleasure in the three *āmisas* throughout the whole of the three periods of life, is what is meant by "adrift".

Hence, in order to prevent being so "submerged" and "adrift", the Buddha said in the *Dhammapada*—

> *Tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito.*
>
> —*Dhammapada*, verse 157.
>
> (The wise man should purify himself during one of the three periods of life.)

This means that if one is "submerged" and is "adrift" in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain "submerged" and "adrift" during the second period of life, one should attempt to purify oneself in the third period.

Here, "purifying oneself" means establishing oneself in the *bodhipakkhiya dhammas* after ridding oneself of the attachments to *āmisa* heritages. It means establishing oneself well in the four *ariyavaṃsa dhammas* (practices of the noble family of *Ariyas*). which are—

- *Cīvarasantosa*—being easily contented in robes
- *Piṇḍapātasantosa*—being easily contented in alms-food
- *Senāsanasantosa*—being easily contented in dwelling place
- *Bhāvanārāma*—deriving joy in meditation

The Buddha said that if one remains "submerged" and "adrift" within the *āmisa* heritages during the whole of the three periods of life, one will be cast into the *apāya lokas*. Thus in the *Dhammapada*, He said—

> *Ayasāva malaṃ samuṭṭhāya, taduṭṭhāya tameva khādati;*
> *evaṃ atidhonacārinaṃ, sāni kammāni nayanti duggatiṃ.*
>
> —*Dhammapada*, verse 240,
>
> (Just as rust springs from iron and eats away that self-same iron, the deeds arising out of *āmisa taṇhā* of a person who lives without reflection, lead him to the *apāya lokas*.)

This discourse[157] was delivered by the Buddha in connection with a *Bhikkhu* who died in the Jetavana monastery, and who was reborn as a louse in his erstwhile *Bhikkhu*'s robes, because he harboured an attachment to those robes just before he died. If the attachment to a set of robes can cast one in the *apāya lokas*, what more need be said on greater attachments?

The robes were received as a share from *saṅghika* property (property belonging to the Order of the *Saṅgha*), and hence were *dhammika* property (righteous or lawful property). The *Bhikkhu* in question was also one who scrupulously observed the 227 *sikkhās* of the *Vinaya*. Thus it may be said that a set of lawful robes cast a *Bhikkhu* endowed with the 227 *sikkhās* into the *apāya lokas*. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five *sikkhās*? It is thus that one should contemplate and acquire *saṃvega*.[158]

I shall now give an illustration.

There was a wealthy man who possessed many crores worth of silver, many crores worth of gold, and many crores worth of pearls. In order that these properties may not be lost during bad times, he buried the bulk of them in the ground, and kept only sixty-thousand worth of money, rice, paddy, wearing apparel, and ornaments for immediate and ready use.

This wealthy man had six sons. On his death, the six heirs divided the properties among themselves in six equal shares. The properties buried beneath the earth were also similarly allocated. These bur-

156 Learning of the Doctrine.
157 *Dhammapada-Aṭṭhakathā,* 3. *Tissa-Thera-Vatthu*, p. 218 6th Syn. Edn.
158 Dread caused by the contemplation on the miseries of this world. See the Light of the Dhamma, Vol. VII, No. 3. p. 17.

ied properties could be secured by the heirs only if the owners personally dug them out of the ground.

One of the sons was full of greed. He was not content with the property he could immediately use. He was satiated with the desire for the buried property and could not bear to wait long in order to get it. He therefore exerted himself and dug up the property, thus becoming a wealthy man.

One of the sons was full of energy. He did not look on the prospect of having to exert himself for days and months as burdensome. He therefore put forth effort and applied himself to the work of unearthing the buried treasure, thus becoming a wealthy man.

One of the sons was strong in his attachment. From the moment he received the heritage, his mind was always on the property. Sleep and food were of no consequence, so greatly was his mind attached to the property. He thus put forth effort and dug up the buried property, becoming a wealthy man.

One of the sons was clever and ingenious. He contrived to construct machinery and dug up the buried property, thus becoming a wealthy man.

One of the sons lacked greed. He imagined himself to be well-off with even ten thousand worth of property. He had no desire to acquire the buried property. He was satisfied with the property that he received for his immediate use.

One of the sons was a spendthrift. He squandered all the property not even leaving the price of a spade for the exhumation of the buried property. He sunk to bad ways and was eventually banished from his native place.

In this illustration, the Buddha resembles the wealthy father. *Sīla visuddhi* and the *pariyatti dhamma* resemble the treasure available for immediate use. *Jhāna* and *abhiññā* which constitute *citta visuddhi* resemble the buried silver treasure. The four *lokiya paññā visuddhis*, such as *diṭṭhi visuddhi*, resemble the buried gold treasure. The *lokuttara ñāṇadassana visuddhi* resembles the buried pearl treasure. The layfolk and *Bhikkhu*s of the Buddha *Sāsana* resemble the six heirs.

Those persons within the *Sāsana* who are filled with the *iddhipāda* of *chanda* (desire) resemble the first son who was filled with greed. Persons filled with the *iddhipāda* of *chanda* are not satisfied with the mere acquisition of *sīla visuddhi* and the *pariyatti dhamma*. They do not think that by such acquisition they have encountered the Buddha *Sāsana*, or that they have become heirs of the *Sāsana*. They nurture great desire for attaining the higher *visuddhis* and will not rest until they are achieved.

Those persons who possess the *iddhipāda* of *vīriya* (effort) resemble the second son who was full of effort. Such persons are happy and easy in mind only when they are engaged in the attempt to acquire the higher achievements which they do not as yet possess.

Those persons who possess the *iddhipāda* of *citta* (attachment) resemble the third son who possessed strong attachment. Whenever such persons come to know of work productive of great benefits, they invoke great attachment for it, and their minds do not wander to any other matter.

Those persons who possess *iddhipāda* of *paññā* (wisdom) resemble the fourth son who was clever and ingenious. Such persons attain happiness and ease of mind only when they are engaged in the attempt to acquire great knowledge that is difficult to acquire, deep, and productive of great benefits.

Those persons who do not possess any of the *iddhipādas*, who possess only inferior *chanda, vīriya, citta,* and *paññā,* resemble the fifth son who is easily satisfied with the unburied property. Such persons who lack *saddhā* and *chanda* do not even possess the idea that the higher attainments of the *visuddhis* are the heritages which they can acquire in this very life. Because they lack *vīriya,* they are reluctant to put forth effort that requires the encountering of privations. They are liable to reject such effort as impossible. Because they are weak in their volition, their minds are not fixed on such kinds of work. They change their minds whenever they listen to various theories and expositions. Because they lack knowledge and wisdom, they reject such work as beyond their capabilities. It is because the Buddha had such persons in view that He said,

Chandiddhipādaṃ bhāveti,
Vīriyiddhipādaṃ bhāveti,
Cittiddhipādaṃ bhāveti,
Vimaṃsiddhipādaṃ bhāveti.

In these words, the Buddha urged all beings to strengthen their weak *iddhipādas* such as *chanda*, etc. Then only can new desires and new thoughts arise.

In the Buddha *Sāsana*, layfolk and *Bhikkhu*s who are defective in their moral conduct resemble the sixth son. Among layfolk, those persons who are defective in the establishment of the *Ti-saraṇa*, and the *nicca sīlas* of *pañca sīla* and *ājīvaṭṭhamaka sīla,* do not possess the qualities of an *upāsaka* or an *upāsikā,* who only are the heirs of the *Sāsana*. Among *Bhikkhu*s and *sāmaṇeras*, those who commit the *pārājika*[159] offences do not possess the qualities of a good *Bhikkhu* or a good *sāmaṇera*, who only are the heirs of the *Sāsana*. If layfolk vow that they would keep the *pañca sīla* or the *ājīvaṭṭhamaka sīla* from today, they can immediately become *upāsakas* and *upāsikās* who are heirs of the *Sāsana*.

This illustration shows how of the many persons who are truly in the line of heritage of the one Father (the Buddha), only those who possess one or other of the four *iddhipādas* as foundation can enjoy the full benefits of the heritages. Persons who do not possess one or other of the four *iddhipādas* get the opportunity to enjoy only some of the superficial benefits of the heritages. They do not get the opportunity to enjoy the real essence of the heritages. Some persons do not get the opportunity of enjoying even the superficial benefits because they squander their heritages and thus become severed from the Buddha's and the *Sāsana*'s heritages.

The heirs of the *Sāsana* may also be classified into:

1. *Niyata* heirs, and
2. *Aniyata* heirs.

People who have never once obtained *anicca ñāṇa* and *anatta ñāṇa* within themselves are called *aniyata* heirs. *Aniyata* means that they may be the disciples of the *Sabbaññuta* Buddha (Omniscient Buddha)—or the heirs of the *Sabbaññuta* Buddha—today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the *Sāsana* of the *Sabbaññuta* Buddha. Even in the present world there are persons who have changed their faith from the Buddha *Sāsana*, and who scorn and undermine the Buddha *Sāsana*. How easily they can change after death in another birth can be imagined.

One can be a disciple of the *Sabbaññuta* Buddha this month, and the disciple of another teacher next month. One can be the disciple of the *Sabbaññuta* Buddha this year, and the disciple of another teacher the next. One can be the disciple of the *Sabbaññuta* Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the *Sabbaññuta* Buddha in the second period of life and the disciple of another in the third. One can be the disciple and heir of the *Sabbaññuta* Buddha in this life and the disciple and heir of another teacher in the next.

Thus in the *Paṭisambhidāmagga*, the Buddha said—

> *Nānāsatthārānaṃ mukhaṃ ullokentīti puthujjanā.*[160]
>
> (A *puthujjana* is so called because he looks up to the faces of various teachers.)

The meaning of this passage is that in the infinite past *saṃsāra, puthujjanas* have never been constant in the choice of the teachers in whom they have taken refuge. It has been one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. The number of occasions on which they have approached and taken refuge in the *Sabbaññuta* Buddha during the infinite past *saṃsāra* is very few indeed. Sometimes, they have taken refuge in the *Brahmā,* sometimes in the Sakka, sometimes in the various *devas,* sometimes in the sun, sometimes in the moon, sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these "refuges" were almighty.

In the world, the number of false teachers is very numerous. The number of existences in which *puthujjanas* have approached and taken refuge in these false teachers is also very numerous. Sometimes they have taken refuge in the *nāgas*, sometimes in *garuḷas*, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water.[161] Thus, in nature, the number and

159 Offences which entail loss of monkhood.
160 *Paṭisambhidāmagga-Aṭṭhakathā,* 9. *Saṅkhārupakkhā-ñāṇadassana-vaṇṇanā,* p. 245, 6th Syn. Edn.
161 Cf. *Dhammapada*, verse 188.

kinds of teachers which *puthujjanas*, afflicted with *sakkāya-diṭṭhi* have approached and taken refuge in, are extremely numerous. The more they approach and take refuge in these false teachers, the more do they sink into the *apāya* and *niraya lokas*.

If further, beginning with this life, they continue to wander and drift in *saṃsāra* replete with false attachments of *sakkāya-diṭṭhi*, they will continue to change the teachers whom they approach and take refuge in. How frightful, terrible, and nasty is the state of a *puthujjana.*

This is the meaning of the passage, *"nānāsatthārānaṃ mukhaṃ ullokentīti puthujjanā."*

On every occasion a *puthujjana* changes his teachers and refuges, a change also occurs in the doctrines and principles that he depends on for his guidance. Sometimes *puthujjanas* have depended on the *adhisīla dhamma* (purified morality) expounded by the *Sabbaññuta* Buddha; sometimes on *gosīla govata dhamma* or the practices of cattle; sometimes on the practices of dogs; sometimes on the practices of horses; and sometimes on the practices of elephants. Thus the moral practices which they have adopted and depended on are also very numerous. In the matter of *diṭṭhi* (views), the number of existences in which they have adopted and depended on *sammā-diṭṭhi* (right views) are extremely few. On the other hand, the number of existences in which they have adopted and depended on *micchā diṭṭhi* (wrong views) are extremely numerous. The more they have adopted and depended on these wrong views and practices, the more have they sunk—deeper and deeper—into the *apāya* and *niraya* lokas.

Of the countless and infinite number of errors and perversities possessed by *puthujjanas,* wandering and drifting in *saṃsāra*, the error of seeking refuge in wrong protectors (teachers) is one of the greatest errors conducive to causing them great harm. This is because the error of seeking refuge in wrong teachers leads to wrong moral principles and practices, and the difficult achievement of rebirth as human beings (*manussatta dullabha*), which may be compared to a great *padesā*[162] tree producing the fruits of good rebirths, becomes in its entirety a tree producing the evil fruits of rebirths in the *niraya* regions.

This shows the future path of *aniyata* heirs of the *Sāsana.*

Those persons who perceive the *anicca* and *anatta* characteristics in themselves are freed from the kingdom of *sakkāya-diṭṭhi*. They become the *niyata* heirs of the *Sāsana. Niyata* means that they are freed from the susceptibility of approaching and seeking refuge in erroneous teachers throughout future infinite *saṃsāra*. They become the true children of the *Sabbaññuta* Buddha throughout the future succession of rebirths. They become members of the *"bon-sin-san"* family, and though they may pass through many rebirths and many world-cycles in *saṃsāra*, their views of the unbounded and incomparable qualities of the Buddha, the *Dhamma*, and the *Saṅgha*, become clearer and brighter from one rebirth to another.

The three *Sāsanas* of *sīla, samādhi*, and *paññā,* the seven *visuddhis*, such as *sīla visuddhi,* and the thirty-seven *bodhipakkhiya dhammas* of *satipaṭṭhāna, sammappadhāna, iddhipāda, indriya, bala, bojjhaṅga*, and *maggaṅga*, are *dhamma* heritages that prosper and increase in their minds from one rebirth to another. The three *Sāsanas* of the *pariyatti, paṭipatti*, and the *paṭivedha*, become permanently established in them throughout the succession of rebirths and the succession of world-cycles.

Although they continue to wander in *saṃsāra* enjoying the joys and pleasures of humans, *devas*, and *brahmās*, they are no longer beings of the world who change their teachers and refuges from one existence to another. They continue to wander in *saṃsāra* as beings of the *lokuttara*, or the region of the *ariyas*. They are no longer beings of *saṃsāra* liable to the miseries inherent in the round of rebirths, and who thus are subject to being submerged, suffocated, exhausted, and cast adrift in *saṃsāra's* great whirlpool. They have become the true beings of the first stage of *Nibbāna* called *Sa-upādisesa Nibbāna*. They are beings who will invariably ascend to *Anupādisesa Nibbāna* through the joys and pleasures of *"bon-sin-san"* existences.

In infinite *saṃsāra*, all wise humans, *devas,*

162 "Wishing tree"–

brahmās, desire to become *niyata* beings who only are the true children of the *Sabbaññuta* Buddhas, and thus they hope and look forward to encountering the Buddha, the *Dhamma*, and the *Saṅgha*. They have to perform many acts of *dāna* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *sīla* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *bhāvanā* and establish the wish that such acts may lead to such encounter.

This shows the undeviating path of *niyata* heirs of *Sāsana*.

It is to reveal this path that the Buddha, in several places of the *Suttanta* and *Abhidhamma Piṭakas*, said—

> *Tiṇṇaṃ saṃyojanānaṃ parikkhayā*
> *sotāpanno hoti,*
> *avinipātadhammo niyato*
> *sambodhiparāyaṇo.*[163]
>
> (Because the three *Saṃyojanas* cease, the person becomes a *Sotāpanna*. He becomes free from rebirth in states of suffering. He becomes confirmed as heir of the *bodhipakkhiya dhammas*. He finds rest and support in the higher Paths and Fruits.

Note—The three *saṃyojanas* are *sakkāya diṭṭhi, vicikicchā,* and *sīlabbataparāmāsa*. Of these, *sakkāya diṭṭhi* is the essential or ruling factor.)

This ends the part showing
the *aniyata* and *niyata* heirs.

Good and virtuous persons who perceive what constitutes good heritage and bad heritage, what is fixed or *niyata* heritage and what unstable or *aniyata* heritage, what are good heirs and bad heirs, what are heirs of fixed heritage and heirs of unstable heritage,—these good and virtuous persons did not put forth effort in past successive existences and successive worlds because they desired to become heirs of bad heritages of the Buddha *Sāsana.* They put forth effort because it was their desire to become heirs of the good heritages. They did not practise *dāna, sīla*, and *bhāvanā,* because they desired to become heirs of the unstable temporary heritages, but because it was their desire to become heirs of the *niyata* heritages.

Taking these facts into account, and taking heed of the fact that the Buddha disapproved of the bad heritages of the *Sāsana,* those persons who have in this existence become the disciples and heirs of the Buddha should not permit themselves to become bad heirs. They should not permit themselves to become temporary unstable heirs. They should attempt to become heirs of the good heritages which are the *bodhipakkhiya dhammas*. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths known as *saṃsāra*, whenever acts of *dāna, sīla* and *bhāvanā,* are performed it is usually because beings desire that by virtue of these good acts they may in a future existence as a human being encounter a Buddha and attain release from worldly ills, or attain the Path knowledge, the Fruit knowledge, and *Nibbāna*. Thus it is usual for them to wish for the heritages of the *dhamma*. It is not usual for them to desire that by virtue of these good acts they may in future existence encounter a Buddha and attain worldly riches and worldly positions. It is not usual for them to wish for these *āmisa* heritages. It is not usual for them to desire the gaining of opportunities for the performance of good acts leading to *bhava sampatti, bhoga sampatti*, and *issariya sampatti*.

But, at the present day, the bad heritages of *paccayāmisa taṇhā, lokāmisa taṇhā,* and *vaṭṭāmisa taṇhā,* constitute to be ruling factors. Modern men and women do not like to hear the mention of the four *ariya vaṃsa dhammas* which are the antitheses of the three *taṇhās* mentioned. The four *ariya vaṃsa dhammas* are, as has already been mentioned previously, being easily satisfied with almsfood, robes, and dwelling place, and deriving joy and pleasure in the work of *bhāvanā.* They are called *ariya vaṃsa dhammas* because they are *dhammas* on which Buddhas, the disciples of Buddhas, and the heirs of Buddhas, should not release their hold.

This is a reminder to those persons who possess wisdom.

As regards persons deficient in wisdom, the mere

163 *Abhidhamma-Piṭaka, Puggalapaññatti* Pāḷi, p. 120, 6th Syn. Edn.

performance of many good and meritorious, acts has to be extolled as good.

Those persons who are endowed with wisdom, however, should, if they desire to become heirs of the *niyata dhamma* heritages either in this life, or in the next in the *deva lokas*, establish the *ājīvaṭṭhamaka sīla*, set up *kāyagatā sati*, and try (for at least three hours a day) to achieve perception of the three characteristics of existence in the five aggregates of the body. If they perceive either of the three characteristics in the five aggregates, they can become *niyata* heirs and achieve the status of a *"bon-sin-san"*.

For this purpose, see my "*Lakkhaṇa Dīpanī*," "*Vijjāmagga Dīpanī,*" "*Āhāra Dīpanī*," and "*Kammaṭṭhāna Dīpanī*".

For the path of *niyata "bon-sin-san"* individuals, see my "*Catusacca Dīpanī*", and the Chapter on *Nibbāna* in my "*Paramattha Saṅkhitta*".

The *Maggaṅga Dīpanī* or The Manual of the Constituents of the Noble Path

By Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita.
Translated into English by U Saw Tun Teik, B.A., B.L.

Namo tassa bhagavato arahato sammā sambuddhassa

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

Eightfold Noble Path

(1) *Sammā diṭṭhi*—Right View.
(2) *Sammā saṅkappa*—Right thought.
(3) *Sammā vācā*—Right Speech.
(4) *Sammā kammanta*—Right Action.
(5) *Sammā ājīva*—Right Livelihood.
(6) *Sammā vāyāma*—Right Effort.
(7) *Sammā sati*—Right Mindfulness.
(8) *Sammā samādhi*—Right Concentration.

I. *Sammā Diṭṭhi*

Three kinds of Right View or Right Understanding

(A) *Kammassakatā Sammādiṭṭhi*—Right view or Understanding that in the case of beings, only two things—wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

(B) *Dasavatthuka Sammādiṭṭhi*—Right understanding of the ten kinds of subjects.

(C) *Catu-sacca Sammādiṭṭhi*—Right understanding of the Four Realities or the Four Truths.

(A) *Kammassakatā Sammādiṭṭhi*

Sabbe sattā kammassakā kammadāyādā, kammayonī, kammabandhū, kammappaṭisaraṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Sabbe Sattā kammassakā—

Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadāyādā—

Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammayonī—

Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world cycle.

Kammabandhū—

Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world cycle.

Kammappaṭisaraṇā—

Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world cycle.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pākaṃ vā tassa dāyādā bhavissanti.

If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that *kamma* of theirs they will inherit throughout their many a becoming or world-cycle.

(B) *Dasavatthuka Sammādiṭṭhi*

Atthidinnaṃ, atthiyiṭṭhaṃ, atthi hutaṃ, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayaṃ loko, atthi paro loko, atthi loke

samaṇabrāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti.

(1) *Atthi dinnaṃ*—There really exists almsgiving (*Dāna*) as cause (*Kamma*) and its result (*vipāka*).

(2) *Atthi yiṭṭhaṃ*—There really exists offering on a large scale as cause and its result.

(3) *Atthi hutaṃ*—There really exists offering on a small scale as cause and its result.

(4) *Atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko*—There really exist wholesome and unwholesome actions as causes and their results.

(5) *Atthi mātā*—There really exist the good and the evil deeds done to one's mother as causes and their results.

(6) *Atthi pitā*—There really exist the good and the evil deeds done to one's father as causes and their results.

(7) *Atthi sattā opapātikā*—There really exist beings who are born by apparitional rebirth such as beings in purgatory, *petas, devas, sakkas* and *brahmās* who cannot ordinarily be seen by men.

(8) *Atthi ayaṃ loko*—There really exists this world which is under our very eyes.

(9) *Atthi paro loko*—There really exist the other worlds or planes where one may arise after death.

In another way, there really exists this human world (*ayaṃ loko*) and there really exists the other worlds (*paro loko*—four lower worlds, six *deva* worlds and twenty *brahma* worlds.)

In another way, there really exists this universe consisting of the human world, four lower worlds, six *deva* worlds and twenty *brahma* worlds (*ayaṃ loko*); and there really exist other worlds which are infinite in all eight directions (*paro loko*)

(10) *Atthi loke samaṇabrāhmaṇā samaggatā sammā paṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti*—There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the true Dhamma and possess tranquillity of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

(C) *Catusacca sammā diṭṭhi*

(1) *Dukkha-ñāṇaṃ* (2) *Dukkha-samudaya-ñāṇaṃ* (3) *Dukkhanirodha-ñāṇaṃ* (4) *Dukkha-nirodhagāminī- paṭipadāya ñāṇaṃ.*

(1) *Dukkha-ñāṇaṃ*—Penetrative insight into the truth of suffering.

(2) *Dukkhasamudaya-ñāṇaṃ*—Penetrative insight into the truth of the origin of suffering.

(3) *Dukkhanirodha-ñāṇaṃ*—Penetrative insight into the truth of the cessation of suffering.

(4) *Dukkhanirodha-gāminīpaṭipadāya ñāṇaṃ*—Penetrative insight into the truth of the path leading to the cessation of suffering.

II. *Sammā Saṅkappa*

Three kinds of Right Thought.

(a) *Nekkhamma saṅkappa*—Right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.

(b) *Abyāpāda saṅkappa*—Right thought, for the welfare of all living beings.

(c) *Avihiṃsa saṅkappa*—Right thought for the non-injury of all living beings.

III. *Sammā Vācā*

Four kinds of Right Speech.

(1) *Musāvāda virati*—Refraining from telling lies.

(2) *Pisuṇavācā virati*—Refraining from backbiting and calumny.

(3) *Pharusavācā virati*—Refraining from using abusive language, harsh words, speech hurtful to others.

(4) *Samphappalāpa virati*—Refraining from

frivolous talk such as telling legends and fables or which is fruitless for this world and the next.

IV. *Sammā Kammanta*

Three kinds of Right Action.

(1) *Pāṇātipāta virati*—Refraining from killing and injuring living beings.

(2) *Adinnādāna virati*—Refraining from taking property which is not given.

(3) *Kāmesumicchācāra virati*—Refraining from taking intoxicants and from unlawful sexual intercourse with those who are still in the care of parents or guardians.

V. *Sammā Ājīva*

Four kinds of Right Livelihood.

(1) *Duccarita micchājīva virati*—In the case of laity, refraining from wrong livelihood by means of immoral physical and verbal actions.

(2) *Anesana micchājīva virati*—In the case of monks and hermits, refraining from wrong livelihood, e.g., by means of giving fruits and flowers to the laymen to curry favour.

(3) *Kuhanādi micchājīva virati*—In the case of monks and hermits, refraining from trickery and deceptions by means of working wonders.

(4) *Tiracchāna vijjā michājīva virati*—In the case of monks and hermits, refraining from wrong livelihood, e.g., by means of performing base arts such as reading signs and omens, which are against the rule and practice of the order.

VI. *Sammā Vāyāma*

Four kinds of Right Effort.

(1) *Anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo.* Making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.

(2) *Uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo.* Making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.

(3) *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyamo.* Making effort in the practice of the Eightfold Noble Path so that the thirty-seven *bodhipakkhiya dhammas* (factors pertaining to Enlightenment) that have never arisen during the present existence may arise here and now.

(4) *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyo bhāvāya vāyāmo*. Putting forth effort in the practice of the Eightfold Noble Path so that the virtues, such as morality, that have already arisen and are arising during the present existence may develop unceasingly until the attainment of *Anupādisesa Nibbāna.*

VII. *Sammā Sati*

Four kinds of Right Mindfulness.

(1) *Kāyānupassanā satipaṭṭhānaṃ*—Application of mindfulness to the contemplation of the Body-group, such as in-breathing and out-breathing.

(2) *Vedanānupassanā satipaṭṭhānaṃ*—Application of mindfulness to the contemplation of the Feeling-group, such as painful and pleasurable feelings.

(3) *Cittānupassanā satipaṭṭhānaṃ*—Application of mindfulness to the contemplation of Consciousness-group, such as consciousness rooted in lust (*sarāga),* or in anger (*sadosa*), etc.

(4) *Dhammānupassanā satipaṭṭhānaṃ*—Application of mindfulness to the contemplation of mind-objects, such as sensuous lust (*kāmmacchanda).*

VIII. *Sammā Samādhi*

Four kinds of Right Concentration.

(1) *Paṭhamajjhāna samādhi*—Concentration of the first *Jhāna* produced by fixing one's

attention on one of the objects of *samatha* tranquillity such as *kasiṇa*.[1]

(2) *Dutiyajjhāna samādhi*—Concentration of the second *Jhāna* produced by fixing one's attention on one of the objects of *samatha* such as *kasiṇa*.

(3) *Tatiyajjhāna samādhi*—Concentration of the third *Jhāna* produced by fixing one's attention on one of the objects of *samatha* such as *kasiṇa.*

(4) *Catutthajjhāna samādhi*—Concentration of the fourth *Jhāna* produced by fixing one's attention on one of the objects of samatha, such as *kasiṇa*.

Exposition of the Three Kinds of *Sammādiṭṭhi*

Three kinds of *Sammādiṭṭhi*

(A) *Kammassakatā sammādiṭṭhi*
(B) *Dasavatthuka sammādiṭṭhi*
(C) *Catusacca sammādiṭṭhi*

(A) *Kammassakatā Sammādiṭṭhi*

Sabbe sattā kammassakā, kammadāyādā, kamayonī, kammabandhū kammappaṭisaraṇā, yaṃ kammaṃ karissanti—kalyāṇaṃ vā pāpakaṃ vā— tassadāyādā bhavissanti.

Sabbe sattā kammassakā—

There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away, those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore said, *"Sabbe sattā kammassakā."* The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers, etc.

Herein, physical action means all movements of such parts of the body as hands and legs, etc. *"Vacī kamma",* verbal action, means all verbal expressions made by means of the mouth, tongue and throat. *"Mano kamma",* mental action, means the functioning of the mind. These physical, verbal and mental actions are known as three *Kammas* in the Buddhist teachings.

All beings perform these three *kammas* at all waking hours. All their work, great or small, is performed by means of these three *kammas*. These three *kammas* become inert when a person is asleep. In the case of a dead person, the three *kammas* cease to function as far as that body is concerned. This is how the three *kammas* operate in all beings.

These three *kammas* have two aspects: (1) three good *kammas* and (2) three bad *kammas*. Three good *kammas* are of two kinds. (1) Good *kamma* which has its result ripening during the present existence and (2) Good *kamma* which has its result ripening during the future existences.

The three bad *kammas* are of two kinds (1) Bad *kamma* having its result ripening in this existence

1 *Kasiṇa* is the name for a purely external device to produce and develop concentration of mind and attain the four absorptions (*jhāna*). It consists in concentrating one's full and undivided attention on one visible object as preparatory image (*parikamma-nimitta*), let us say, a coloured spot or disc, or a piece of earth, or a pond at some distance etc., until at last one perceives, even with the eyes closed, a mental reflex, the so-called acquired image (*uggaha-nimitta.*) Now, while continuing to direct one's attention to this image, there may arise the spotless and immovable so-called counter-image (*paṭibhāga-nimitta*), and together with it the neighbourhood-concentration (*upacāra-samādhi*) will have been reached. While still persevering in the concentration on the object, one finally will reach a state of mind where all sense activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i.e., the state of the first mental absorption, or (*jhāna*) trance.
The ten *kasiṇas* mentioned in the *Suttas* are–Earth-*Kasiṇas*, Water, Fire, Wind, Blue, Yellow, Red, White, Space, and Consciousness. "There are ten *kasiṇa*-spheres: a certain one sees the earth-*kasiṇa*, above, below, on all sides, undivided, unbounded; a certain one sees the water-*kasiṇa*, above, below, etc." (D. 33). (Nyanatiloka's Buddhist Dictionary)

and (2) Bad *kamma* having its result ripening in future existences.

Analysis of the Good and Bad *kammas*

Ten kinds of immoral conduct

(1) *Pāṇātipāta*—Injuring and killing living beings.
(2) *Adinnādāna*—Taking or destroying animate and inanimateproperties which are not given.
(3) *Kāmesumicchācāra*—Committing sexual misconduct.
(4) *Musāvāda*—Telling lies.
(5) *Pisuṇavācā*—Backbiting and calumny.
(6) *Pharusavācā*—Using abusive language.
(7) *Samphappalāpa*—Taking part in frivolous conversation.
(8) *Abhijjhā*—Covetousness.
(9) *Byāpāda*—Malevolence.
(10) *Micchādiṭṭhi*—Wrong views.

1. All kinds of physical, verbal and mental actions that are free from these nine kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge are good volitional actions which have to be performed for this very existence.

2. All kinds of physical, verbal and mental actions that involve these nine kinds of immoral conduct and that comprise all kinds of livelihood, are bad volitional actions which are performed for this very existence.

Two kinds of *Kamma* for future existences

The types of *kamma* performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds.

(1) Three good *kammas* (having result in future existences)
(2) Three bad *kammas* (having result in future existences)

All kinds of physical, verbal and mental *kammas* that are free from the nine kinds of immoral conduct and comprise almsgiving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the three gems—Buddha, *Dhamma* and *Saṅgha*, are known as good *Kamma* done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the nine kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that *kamma* leads one to the lower planes in future existences. So it is known as bad *kamma* having its result ripening in future existence.

In this way, one should differentiate the good and bad *kammas* and contemplate all the three kinds of *kammas* which are performed everywhere on land, in water, and in the sky.

Having seen with our eyes the three *kammas* which are performed in this world, we can also comprehend that all beings, on land, in water and in the sky have been performing these three *kammas* in their past existences of endless world cycles and will also perform them in the future.

Like this universe, there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these three *kammas*.

Having discerned all these, it is quite apparent that all beings live by these three *kammas* done by themselves. They enjoy happiness by virtue of these three *kammas*. By performing the three good *kammas,* they enjoy various beneficial results and by performing the three bad *kammas,* they encounter various kinds of misery and suffering. The three *kammas* are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin, he can achieve happiness if he has mental *kamma* in the form of knowledge and wisdom.

So, the Buddha declared, *"Sabbe sattā kammassakā."* All beings have the three volitional *kammas* as their own property.

The Result of Present *Kamma*

Those who wish to acquire worldly gains such as wealth, governmental standing and honour in this life can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental *kammas* such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God. As a matter of fact, it is not so. Like the Buddhists, the

Christians, Mohammedans, etc., are performing the three kinds of *kamma* and for this reason, they acquire worldly gains. It is not God, but three kinds of *Kamma* that gave these to them.

The Result of Past *Kamma*

Just as we can see with our eyes, that in this life the worldly gains are not given by God but are acquired by one's own *kamma*, similarly we can realise that beneficial results of being reborn in a wealthy family or in the *deva* world are not by virtue of worshipping God but by virtue of past *kammas* such as almsgiving, observance of morality, and so forth, performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his possessions are due to his past *kamma*.

Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the *Abhidhamma*, the element of kinetic energy (*tejo*), which is known as caloricity (*utu*), is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from *tejo*. Later, that vegetation produced fruits and seeds from which trees grew successively.

In the same way, all beings have *kamma* as their seeds of becoming; wholesome *kamma* as almsgiving, morality, etc., and unwholesome *kamma* as taking others' lives etc.

The process of becoming, as men and animals, is due to the past *kamma* in previous existences. On account of the wholesome *kamma* etc., they are reborn as man and *deva;* and because of the unwholesome volitional *kamma* they are reborn in four lower worlds: hell, animal world, *peta* world and *asura* world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus, seeds from the tree and trees from the seeds appear successively, a cycle of seeds and trees. Similarly, beings have seeds of *kamma* in their previous existences. From these seeds of *kamma,* new existences appear. Thus, beings perform *kamma* which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In the case of beings, they have two kinds of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more then one new mental factor (i.e., (*paṭisandhiviññāṇa)* the rebirth consciousness). Therefore although beings have many seeds of wholesome and unwholesome *kamma* in one existence, one mental factor of the previous existence, i.e., volition (*cetanā*), produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals, etc., come into new successive existences because of the seeds of their past *kamma* performed in previous world cycles of existences. Such view is known as Right View (*sammādiṭṭhi*).

To hold that God creates them is wrong view (*micchādiṭṭhi*). It is the wrong view of those who not knowing fully the operative power of *kamma* and *utu*, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon *kamma*, knowledge and wisdom, the Buddha said, "*Sabbe sattā kammassakā"*.

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of *kamma* performed by beings, they are always theirs in their future existences. They are never destroyed by fire, etc. For this reason, *kamma* is said to be the only property inherited by beings. Beings are sure to reap the results of their own *kamma* in future existences. The wholesome *kamma* performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome *kamma* performed by feeding virtuous monks can give rise to a countless number of

happy existences as man and *deva*. Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats in future existences. If a person kills an animal such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years; similarly if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly a seed of wholesome *kamma* such as almsgiving, morality, meditation, practised at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome *kamma* by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seed of physical, verbal and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs, may be compared to a seed of *kamma* that produces many effects in the following successive existences.

If a person performs one *kamma*, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that *kamma* but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares *"Sabbe sattā kammadāyādā"*.

Sabbe sattā kammayonī

There are several causes for the growth of a banyan tree: the banyan seed, the earth, and the water.

Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes.

In the same way, in getting wages by working as a labourer, the present *kamma,* i.e., working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past *kamma,* i.e., almsgiving, morality, etc., which causes one to be reborn as a human being and the unwholesome *kammas* by taking others' lives, etc., which cause one to be reborn as an animal, are the primary cause similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own *kamma* performed in the present existence with wisdom and knowledge or otherwise is the primary cause.

So also, one's own wholesome *kamma* as almsgiving, morality, etc., and unwholesome *kamma* as killing beings; performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes; nor is it anything to do with God. For this reason, the Buddha said, *"Sabbe sattā kammayonī."*

Sabbe sattā kammabandhū

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, i.e., before our death. However, one's own physical, verbal and mental *kamma* are constant companions that accompany one and give happiness and prosperity to one in future existences. So the wholesome *kamma* alone is one's real relative or friend who should be esteemed and relied upon. Therefore the Buddha declares, *"Sabbe sattā kammabandhū."*

Sabbe sattā kammappaṭisaraṇā

In this phrase, "refuge" means reliance upon or taking shelter for protection against troubles and dangers. In the world, those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies; in the same way, all kinds of refuge are resorted to for different purposes.

"Refuge" does not mean only worshipping. It also has the meaning of reliance upon and taking shelter of protection as mentioned above.

We take refuge in the *Buddha, Dhamma, Saṅgha*, teachers and those who are nobler than us by pay-

ing homage to them.

In this life, a man without property will soon get into trouble. Fearing that trouble, we have to rely upon *kamma* by doing such work as will give us money and property.

Lack of wholesome *kamma* will lead to the lower worlds where one has to suffer grievously. Fearing such suffering, one has to perform wholesome *kamma* which can lead one to be reborn as man or *deva* in the existences to come. The present *kamma* of working with knowledge and wisdom can save us from danger in the present life, and the wholesome *kamma* such as almsgiving and morality can save one from the lower worlds in the future existences.

We have to rely on the present *kamma* of working for avoiding dangers in this present existence. We have to rely on the wholesome *kamma* also for avoiding suffering in the lower worlds in future existences. The Buddha therefore preaches, *"Sabbe sattā kammappaṭisaraṇā."*

Herein we should analyse several kinds of refuge.

There are four kinds of taking refuge for the future.

(1) Taking refuge in the *Buddha.*
(2) Taking refuge in the *Dhamma.*
(3) Taking refuge in the *Saṅgha.*
(4) Taking refuge in one's own wholesome *kamma.*

For example, there are in this world four kinds of refuge for sick persons.

(1) Refuge in a chief doctor
(2) Refuge in good medicine
(3) Refuge in assistant doctors
(4) Refuge in following their directions with faith

Of the above-mentioned four refuges, the chief doctors and the assistants, are the refuge of the patient as they are capable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge as without such action on his part, the other three refuges would be ineffective for the cure of the disease. So all the four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons. The Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the *Dhamma* resembles the medicine. The physical verbal and mental wholesome *kamma* resemble the sensible action of the patient in following the directions.

In this way, there are four kinds of refuge. The three refuges of the above four, i.e., Buddha, *Dhamma*, and *Saṅgha* exist only during the *Buddhasāsana*. They do not exist outside it.

The refuge of wholesome *kamma* exists both within and outside the *Buddhasāsana.* We can never be free from *kamma* which is operating all the time in this universe as well as in other innumerable universes.

This discourse of *"Sabbe sattā kammassakā"* is also applicable to all the universes both within and outside the *Buddhasāsana*. It is for this reason that the refuge of *kamma* alone and not the three refuges of Buddha, *Dhamma* and *Saṅgha* is dealt with in this discourse.

These are the four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. *Saraṇaṃ,* usually translated "Refuge", means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support; similarly water, fire and air are the supports for respective purposes. In this way, there are numerous refuges in this existence. This is the exposition about the different kinds of refuge.

In some religions, only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God.

I shall make it more clear. In some religions, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge, they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have

faith in him by his supernormal power. With this power he can wash away all sins and evils of beings and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in *kamma,* thinking that *kamma* is not the cause of such results. It is most surprising that those who are really performing *kamma,* entirely disregard their own acts. *Kamma* means physical, verbal and mental actions of practising the teachings of a particular religion; certain auspicious acts, worshipping and praying to God daily, obeying his commandments, etc., are really *kammas.* Those people believe that God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really *"kamma".*

In those religions also there are four kinds of refuge. In Buddhism, they are the Buddha, the *Dhamma*, the *Saṅgha* and *Kamma*. But in those religions they are:

(1) Refuge in God
(2) The commandments of God
(3) Prophets and priests
(4) Their own *kamma* in the performance of their religious rites and duties

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their *kamma.* Consequently they believe that good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it or would they get it by the present *kamma* of working diligently as a labourer, farmer, trader, etc.?

The answer is—Wealth is not usually obtained by worshipping and praying to God. On the other hand acquisition of property by performing the present *kamma* is quite evident in this world. Therefore it is believable that acquiring property in this life is due to the present *kamma* and has nothing to do with God.

God has no power to give property to anyone. Only the present *kamma* can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform the present *kamma.* They would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present *kamma*. But it is not so. The devout followers of God have to perform the present *kamma* in order to acquire wealth and property; and those who are not his followers also can acquire it if they desire, by performing the present *kamma.* For this reason, the acquisition of wealth in this life is the result of the present *kamma*. It is not the gift of God.

Similarly, if one desires education and knowledge, one can get it by performing the present *kamma* of studying and learning. They can not as a rule be acquired by worshipping God.

If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot as a rule be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present *kamma* and not by the power of God.

The believers in God believe that by worshipping God faithfully, they are freed from all their sins and evils. However, as a rule, the sick are not cured by taking refuge in God only. On the other hand, we have seen with our own eyes that the present *kamma* of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm, is not usually cured by praying to God in this life.

Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe that by praying to God, they would go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life is achieved by virtue of different kinds of present *kamma* and not by favour of God, we can fully believe that there is no other refuge than the present *kamma* for acquisition of wealth and happiness in this life.

In the same way, we can believe that attainment

of the higher plane of existence after death is also due to the wholesome *kamma*. It has nothing to do with God. God cannot make one who is without such wholesome *kamma,* to be reborn on a happy plane of existence. Those who have such *kamma* can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the *deva* and *brahma* world as a powerful *deva*, *sakka* or *brahma* and so forth. Hence the Buddha declares *"Sabbe sattā kammappaṭissaraṇā."*

Note re: *Kammadāyādā*

A being has two *khandhas: rupakkhandhā* and *nāmakkhandhā* (Corporeality group and mind-group). The corporeality group consists of head, hands, legs etc. Mind group means thoughts and consciousness.

Of these two, the corporeality group comes to dissolution once in each existence; it has different shapes or forms in each existence. As for the mind group, there is no break in its process. It continually arises in succession from one existence to another. Good *kamma* causes it to arise in successive happy existences. Wherever the mind group arises, there a new and different corporeality-group comes to be formed. The Bad *kamma* causes the mind-group to arise in lower states of existence.

Here ends the discourse on
"Kammassakatā Sammādiṭṭhi."

(B) *Dasavatthuka Sammādiṭṭhi*

Ten kinds of right understanding:

(1) *Atthi dinnaṃ*—Right understanding that almsgiving, if performed with benevolence yields beneficial result in subsequently.

(2) *Atthi yiṭṭhaṃ*—Right understanding that liberality, if extended with belief in past *kamma* and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences.

(3) *Atthi hutaṃ*—Right understanding that gifts, even on a small scale (*āhuna, pāhuna*), if made in previous existences with good will, yields beneficial results in future existences.

(4) *Atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko*—Right understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

(5) *Atthi mātā*—Right understanding that good and evil deeds done to one's mother yield good and evil results respectively in subsequent existences.

(6) *Atthi pitā*—Right understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.

(7) *Atthi sattā opapātikā*—Right understanding that there really exist beings by apparitional rebirth who are invisible to human eyes.

Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous *kamma,* they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; *petas asurakas,* earthly *devas*, ogres, *nagas* and *garulas; devas* of the six heavenly worlds, the *brahmās* of the twenty *brahma* planes consisting of three planes of the first *jhāna,* three planes of the second *jhāna*, three planes of the third *jhāna*, seven planes of the fourth *jhāna*, and four *arūpa* planes; all these beings are known as "beings by apparitional rebirth."

Of the twenty *brahma* planes, the *brahma* of great power lives in the lowest three planes of the first *jhāna*. That *brahma* is regarded as God in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of *devas.* By seeing those heavenly abodes, one can visualise the existence of higher planes of the *devas, sakkas*, and *brahmās.*

Even when men are close to those beings, men are unable to see them with their human eyes. Only when those beings make their forms visible, then only can men see them. They are invisible to human eyes like the God, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called *sammādiṭṭhi*.

(8) *Atthi Ayaṃ loko*

(9) *Atthi paro loko*—Right understanding that this world (*ayaṃ loko*) is the human world, and the other world consists of the four lower worlds (hell, the worlds of animals, *petas* and *asuras*), the *deva* worlds and the *brahma* worlds.

In other religions, hell, the worlds of *petas* and *asurakas*, and the higher *deva* and *brahma* planes are not known properly.

Another interpretation is that—there are in this universe, the human world, the four lower worlds, and the heavenly *deva* and *brahma* worlds which are termed as *"ayaṃloko"*. Similarly to the east, west, south and north of this universe, there are infinite universes which are termed *"paro loko"*. These universes are not known in other religions.

(10) *Atthi loke samaṇabrāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti*

There are higher spiritual knowledges (*abhiññā*) and omniscience (*sabbaññuta-ñaṇa*). Monks and brahmins who exert themselves diligently in fulfilling the perfections (*pāramitā*) and practising *samatha* and *vipassana bhāvanā* in this human world can achieve such *ñāṇas*. Personages who have achieved such *ñāṇa*, appear in this world from time to time.

Of these two kinds of *ñāṇa*, some are capable of gaining only *abhiññā* and they can see with this *ñāṇa*—the four lower worlds, the six *deva* worlds, and some of the *brahma* worlds, as if with their natural eyes. Some are capable of achieving both *abhiññā* and *sabbaññuta-ñāṇa* and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both *ñāṇas* are called "Buddhas."

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths, and existence of universes.

Three kinds of belief, namely: (1) belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, (2) belief in them and their teachings, (3) belief in the existence of the other worlds, constitute the right understanding or view.

Those who have this right understanding entertain no doubt that the Buddha, appears only in the human world, and not in the heavenly worlds.

In other religions, where there is no such right understanding, they imagine that the all-knowers, the all-seers, the Omniscient ones appear only in the highest heavens and not in the human world.

However there are two kinds of power; the power of *kamma* and the power of *ñāṇa*. In the case of *kamma*, the power of *jhāna* is most effective. It can cause one to arise in the highest plane as a *brahma* with a long span of life. It cannot, however, cause one to become an Omniscient Buddha. That *brahma* has no *ñāṇa* with which he can see all and know all.

Only in this human world can one work for *sabbaññuta-ñāṇa* and only one who perseveres diligently to achieve that *ñāṇa* can become omniscient.

It is only in the *Buddhadhamma,* that profound, sublime and wonderful teachings exist, and it is because they belong to the sphere of *Ñāṇa* (Knowledge and wisdom).

In this life, to strive to become a wealthy person is one way and to strive to acquire insight-knowledge and thus become a teacher of beings is another way. To strive to become a great *brahma* is similar to striving to become a wealthy man, and to strive as a *bhikkhu* or hermit for acquiring Insight-knowledge is like striving to become a great teacher. Another example is— birds have wings to fly about in the sky but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but they have no wings and are unable to fly about in the sky.

The *brahma's kamma* of *jhāna* resembles the wings of birds. The insight-knowledge of the monks and hermits resembles the knowledge and wisdom of men.

The *brahmās* and the *devas* live in the highest planes of existence due to the power of *Jhāna* and *kamma* but they have no Insight knowledge and omniscience.

Thus the right understanding of *Ñāṇa*, Knowledge or wisdom, which enables one to believe—(1) that the Buddha who sees all and knows all appears only in this human world and not in the higher planes of existence; (2) that only the monks and brahmins of the human race who are endowed with *abhiññā* and *sabbaññuta* can clearly discern the condition of the

kappas and universes, the beings who are running the round of *saṃsāra* and how the wholesome and unwholesome *kammas* operate; (3) that the teachings of those monks and brahmins in the *sutta, vinaya* and *abhidhamma* are true, known as *"Atthi loke samaṇabrāhamṇā sammādiṭṭhi"*.

The wrong understanding or belief (*micchādiṭṭhi*) is that the God, who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there can not be many gods but only one, and that God being the highest and noblest, must be eternal and free from old age, disease, death, etc.

Detailed explanations of the wrong views, are given in our "*Sammādiṭṭhi Dīpanī*", the Manual of Right Views.

Appendix 1

Thirty two kinds of talk obstructing fruition and rebirth in higher planes:

(1) *Rājakathā*—Talk about kings.
(2) *Corakathā*—Talk about robbers.
(3) *Mahāmattākathā*—Talk about ministers of state.
(4) *Senākathā*—Talk about armies
(5) *Bhayakathā*—Talk about dangers.
(6) *Yuddhakathā*—Talk about battles.
(7) *Annakathā*—Talk about food.
(8) *Pānakathā*—Talk about drinks.
(9) *Vatthakathā*—Talk about clothing.
(10) *Sayanakathā*—Talk about dwellings.
(11) *Mālākathā*—Talk about garlands.
(12) *Gandhakathā*—Talk about perfumes.
(13) *Ñātikathā*—Talk about relations.
(14) *Yānakathā*—Talk about vehicles.
(15) *Gāmakathā*—Talk about villages.
(16) *Nigamakathā*—Talk about market towns.
(17) *Nagarakathā*—Talk about towns.
(18) *Janapadakathā*—Talk about districts.
(19) *Itthikathā*—Talk about women.[2]
(20) *Sūrakathā*—Talk about heroes.
(21) *Visikhākathā*—Talk about streets.
(22) *Kumbhaṭṭhānakathā*—Talk about watering places.
(23) *Pubbapetakathā*—Talk about relatives who have passed away.
(24) *Nānattākathā*—Tittle-tattle.
(25) *Lokakkhāyika kathā*—Talk about the origin of the world.
(26) *Samuddakkhāyikakathā*—Talk about the origin of the ocean.
(27) (Numbers 27 to 32 are known as *Itibhavābhavakathā*)—Talk about Eternity belief.
(28) Talk about Annihilation belief.
(29) Talk about Worldly gain.
(30) Talk about Worldly loss.
(31) Talk about Self-indulgence.
(32) Talk about Self-mortification.

Appendix 2

Twenty-one kinds of wrong livelihood for *bhikkhus:*[3]

1. *Vejjakammaṃ karoti*—Medical practice.
2. *Dūtakammaṃ karoti*—Acting as a messenger.
3. *Pahiṇa kammaṃ karoti*—Doing things at the behest of laymen.
4. *Gandaṃ phāleti*—Lancing boils.
5. *Arumakkhāṇaṃ deti*—Giving oil for medical application.
6. *Uddhaṃ virecanaṃ deti*—Giving emetics
7. *Adho virecanaṃ deti*—Giving purgatives
8. *Natthutelaṃ pacati*—Preparing oil for nose-treatment.
9. *Pivanatelaṃ pacati*—Preparing oil for medicine.
10. *Veḷudānaṃ deti*—Presenting bamboos.
11. *Pattādānaṃ deti*—Presenting leaves.
12. *Pupphadānaṃ deti*—Presenting flowers.
13. *Phaladānaṃ deti*—Presenting fruits.
14. *Sinānadānaṃ deti*—Presenting soapclay.
15. *Dantakaṭṭhadānaṃ deti*—Presenting tooth-sticks.
16. *Mukhodakadānaṃ deti*—Presenting water for washing the face.
17. *Cuṇṇamattikadānaṃ deti*—Presenting clay-powder.
18. *Cāṭukamyaṃ karoti*—Using flattering

2 Talk about men is omitted in accordance with *Majjhima-paṇṇāsa-aṭṭhakathā.* p. 156. 6th Synod edition.

3 *Majjhima-Nikāya, Majjhima-aṇṇāsa-aṭṭhakathā* (I) *Gahapati-vagga*. (I) *Kandarakasuttavaṇṇanā.* 6th. Synod Edition pg. 4.

speech.

19. *Muggasūpiyaṃ karoti*—Acting like half cooked bean soup (speaking half-truths)
20. *Pāribaṭyaṃ karoti*—Fondling children.
21. *Jaṅghapesaniyaṃ karoti*—Running errands.

Appendix 3

Kuhanādi micchājīva. Wrong living by means of trickery and deception.

1. *Kuhanā*—Making people have an unduly high opinion of oneself to get alms
   (a) by pretending that one does not want to receive alms, but accepts only for the sake of the donors,
   (b) by pretending that one has attained *jhāna, magga* and *phala,*
   (c) by feigning deportment so as to make people think one is an *ariya,*
2. *Lapanā*—Talking to please donors with a view to acquiring gain, honour and renown.
3. *Nemittikatā*—Inviting offerings by giving all kinds of hints.
4. *Nippesikatā*—Harassing so as to induce offerings.
5. *Lābhenalābhaṃ nijigīsanatā*—Giving something with a view to getting something more.

The Exposition of Right Understanding of the Four Noble Truths

Right Understanding of the Four Noble Truths means:

(1) Knowledge of the real suffering.
(2) Knowledge of the true cause of suffering.
(3) Knowledge of the cessation of suffering.
(4) Knowledge of the right path leading to the cessation of suffering.

(This is only a brief explanation of the Four Noble Truths. For a detailed explanation see the author's "*Catusacca-Dīpanī*" and its English translation in the Light of the Dhamma, Vol. V. No. 4 and Vol. VI. No. 1. (Also included here, beginning page 179))

Right Understanding of the Truth About Suffering

The Horrors. The Eye of human-beings, gods and *brahmās* immensely oppresses and harasses those who are attached to it; so it is most frightful and is the real suffering. In the same way, Ear, Nose, Tongue, Body and Mind to which human-beings, gods and *brahmās* are attached greatly oppress and harass them. They too are most frightful and are the real suffering.

Mode of oppression: Of these six, the Eye oppresses through *saṅkhāra* (*kamma* activities), *vipariṇāma* (instability), and *dukkha* (ill of suffering). In another way, it oppresses through *saṅkhāra* (*kamma* activities), *santāpa* (burning), and *vipariṇāma* (instability). In another way also, it oppresses through *jāti* (rebirth), *jarā* (old age) and *maraṇa* (death).

Or, it oppresses or harasses by developing the fires of passion, hatred, delusion, conceit, wrong view, mental defilements and *āsavas*[4] (mental impurities), by developing the evil conduct such as taking life, etc., and by generating the fires of rebirth, old age, sorrow, lamentation, pain, grief and despair.

Oppression Through *Kamma* activities

Possession of the eye of man, god or *brahmā* is produced by good deeds done in the past life, without which only the eye of hell-being, animal, ghost or demon would come into being instead. Thus the eye of a higher being oppresses that being through the good *kamma*-activities which create the eye. And these same *kamma*-activities oppress him in the next existence, because he has to protect and sustain them so that he will not lose them. Thus, the eye of the higher being oppresses that being through the *kamma*-activities which produce suffering. Then the eye of the higher being perpetually oppresses that being. Because the eye of the higher being does not arise independently of the *kamma*-activities, it is said that the *kamma*-activities invariably oppress the possessor throughout the beginningless round of rebirths.

4 "*Āsava*" means "Mental impurity." See the Light of the Dhamma, Vol. V, No. 1, p.42 and Vol VII, No, 5.

Oppression Through Instability

"Oppression through Instability" means "oppression by liability to immediate destruction whenever there is a cause for destruction." From the time of conception, there is not a single moment—even to the extent of a wink of an eye or a flash of lightning—when there is no liability to destruction. And there is always the anxiety caused by impending destruction. When actual destruction comes, manifold is the suffering that is experienced. Thus the eye of the higher being oppresses him through instability.

Oppression Through Ill of Suffering

Ill of suffering means physical and mental pain. The pain experienced during the period of coming into being of the Eye of hell-being, ghost or demon is plainly evident. When there is the feeling of unpleasantness in coming into contact with the unpleasant object or when one inflicts bodily pain out of bad feeling, there is oppression through ill of suffering. When the Eye contracts some disease or whenever there is physical or mental trouble in the preservation and protection of the eye, one is oppressed by the ill of suffering. Thus the Eye oppresses the beings through the ill of suffering.

Oppression Through Burning

Thus the Eye, which gives so much pain to the beings and which is a source of suffering, is an alarming factor for one who has to wander through the beginningless round of rebirths because of that eye. So, it is the real source of suffering. Ear, Nose, Tongue, Body and Mind are to be regarded likewise.

Thus the knowledge that enables one to see and understand the immense suffering and the characteristics in any of the three spheres of beings (i.e., the Sensuous sphere, Form sphere and Formless sphere) such as the eye, etc., is the *sammādiṭṭhi-ñāṇa,* the knowledge of the right understanding.

Right Understanding of the Truth About the Cause of Suffering

Throughout the round of rebirths, as long as there is attachment to the eye as "It is mine, it is my Self," so long its continuity and its oppression throughout the existences in the round of rebirths, be maintained. Therefore, the craving and greed that is attached to the eye is the true cause of the development of suffering. Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true cause of suffering is *sammādiṭṭhi-ñāṇa*—knowledge of the right understanding of the cause of suffering.

Right Understanding of the Truth About the Cessation of Suffering

When in any existence, the *taṇhā-lobha* (craving) that is attached to the eye finally ceases, the eye does not arise again but finally ceases; and so also the oppression by the eye does not arise again and ceases finally. Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the real cessation of suffering is *sammādiṭṭhi-ñāṇa*—knowledge of the right understanding of the real cessation of suffering.

This is the end of the exposition of *Nirodha-sacca-sammādiṭṭhi*.

The Right Understanding of the Truth About the Real Path Leading to the Cessation of Suffering

When as a result of practice of the *Dhamma* and development of mind through meditation the true nature of the eye and the oppression by the eye are seen and understood, craving attached to the eye ceases in this life; it does not arise after death and consequently the oppression by the eye ceases too. Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true path leading to the cessation of suffering is the *sammādiṭṭhi-ñāṇa*, knowledge of the right understanding of the path of conduct leading to the cessation of suffering.

This is the end of the exposition of *magga-sacca-sammādiṭṭhi.*

Here ends the brief exposition of *catusaccasammā-diṭṭhi*.

In the matter of the Noble Eightfold Path this right

understanding of the Four Truths is the most essential.

The Exposition of Right Thinking

There are three modes of Right Thinking.

They are:

(1) Thoughts free from lust—(*Nekkhamma saṅkappa*)

(2) Thoughts of good-will—(*Abyāpāda saṅkappa*)

(3) Thoughts of compassion, Non-injuring—(*Avihiṃsa saṅkappa*)

Thoughts free from lust. There is a state of absence of greed which is capable of renouncing the five sensual pleasures such as pleasant sight, pleasant sound, pleasant smell, pleasant taste and pleasant touch and of abandoning attachment to the five constituent groups of existence or the mind and matter. Thought arising out of such absence of greed is *Nekkhamma saṅkappa*.

Thoughts of good-will. There is loving-kindness for all beings, be they men or animals and the wish for their good and welfare. Thought arising out of such loving-kindness is *Abyāpāda saṅkappa*.

Thoughts of compassion. Thought arising out of compassion and sympathy for all beings who are afflicted with suffering is *Avihiṃsa saṅkappa*.

This is the end of *Sammāsaṅkappa*.

The Exposition of Right Speech

There are four types of right speech. They are:

(1) Abstinence from falsehood—*Musāvādavirati*

(2) Abstinence from back-biting—*Pisuṇavācāvirati*

(3) Abstinence from offensive and abusive language—*Pharusavācāvirati*

(4) Abstinence from frivolous talk—*Samphappalāpavirati*

Abstinence from falsehood. Speaking untruth so as to make it appear as truth and speaking of truth as though it were untruth, means speaking falsehood. Abstinence from speaking such falsehood is *Musāvādavirati*.

Abstinence from back-biting. The kind of talk which makes two friends lose confidence in and regard for each other, which creates dissension between two persons or which slanders another is back-biting. Abstinence from such back-biting is *Pisuṇavācāvirati*.

Abstinence from offensive and abusive words. Speaking with anger and using abusive language affecting race, families, individuality, occupation, etc., amounts to using offensive and abusive words. Abstinence from such mode of speaking is *Pharusavācāvirati.*

Abstinence from frivolous talk. In this world there are such plays and novels as Enaung and Ngwedaung, which contain no words relating to *attha, dhamma* and *vinaya* for the betterment of those who listen to them; they contain only those words that are meant for the sheer entertainment of the listeners.

Attha, Dhamma, Vinaya

Words relating to *Attha* are those that could bring about in this present life such things as long life, health and righteously acquired wealth and in the next existence the good result such as being reborn as a human being, etc.

Words relating to *Dhamma* are those that relate to ways and means for attainment of the above-mentioned good results.

Words relating to *Vinaya* are those which relate to the rules of conduct for both men and monks, instructing them for the destruction of greed and hatred.

Such words relating to *attha, dhamma* and *vinaya* are not found in the above-mentioned types of plays and novels. Narrating such plays and novels to others amounts to frivolous talk. Avoidance of such talk is *samphappalāpavirati*. The thirty-two types of "*tiracchānakathā*"[5] (spiritually unbeneficial talks) are included in the *samphappalāpa.*

Those who are desirous of developing their wisdom in *attha, dhamma* and *vinaya* should abstain from wasting time in indulging in such thirty-two types of talk. As regards those who are building up the practice of acquiring mental Calm (*samatha*) and development of Insight (*vipassana*), they should

5 See the Light of the Dhamma, Vol. VI, No. 3, p.12.

know the limit even of speech which is associated with *attha, dhamma* and *vinaya*.

This is the end of the
four types of *Sammāvācā.*

Exposition of Right Action

There are three kinds of Right Action.

They are:

1. *Pāṇātipātavirati*,
2. *Adinnādānavirati*, and
3. *Kāmesumicchācāravirati*

1. *Pāṇātipātavirati*

Pāṇātipāta means intentional killing or destroying beings by physical action or verbal incitement, ranging from causing abortion, destroying eggs of lice and bugs to killing and destroying living beings. Abstinence from such deeds is *Pāṇātipātavirati.*

2. *Adinnādānavirati*

Adinnādāna means taking with the intention of stealing any animate or inanimate property in the possession of the owner, such as grass, fuel, water and so forth, without the knowledge of the owner either by physical exertion or verbal incitement. Abstinence from such deeds is *adinnādānavirati*.

3. *Kamesumicchācāravirati*

Kāmesumicchācāra means improper sexual intercourse of a man with a woman, such as intercourse with the woman under the guardianship of a father, mother, etc., or improper sexual intercourse of a married woman whose husband is still living, with another man. It also includes the taking of the five kinds of intoxicants, and gambling with cards, chess, dice, etc. Abstinence from such deeds is *Kāmesumicchācāravirati*.

This is the end of the
three kinds of *Sammākammanta*.

Exposition of Right Livelihood

There are four kinds of Right Livelihood.

They are:

1. *Duccaritamicchājīvavirati*,
2. *Anesanamicchājīvavirati*,
3. *Kuhanādimicchājīvavirati*, and
4. *Tiracchānavijjāmicchājīvavirati*.

1. *Duccaritamicchājīvavirati*

Duccaritamicchājīva means earning a livelihood by committing any of the three-fold evil bodily actions, such as killing, etc., and four-fold evil verbal action, such as speaking untruth, etc.

Earning a livelihood by selling the five kinds of merchandise[6] which ought not to be sold is also included in this.

Abstinence from such wrongful modes of earning livelihood is *Duccaritamicchājīva virati*.

2. *Anesanamicchājīvavirati*

Anesanamicchājīva means earning a livelihood by *Isis* and *Bhikkhus* by acquiring gifts and offerings by any of the twenty-one improper means (*anesana*—wrong livelihood for *Bhikkhus*), e.g., by giving fruits and flowers, and so forth. Abstinence from such acts is *Anesanamicchājīvavirati*.[7]

3. *Kuhanādimicchājīvavirati*

Kuhanādimicchājīva: There are five improper ways of earning of livelihood under this head, namely, (i) *kuhana,* (ii) *lapana*, (iii) *nimitta*, (iv) *nippesana*, (v) *lābhena lābhanijigīsana.*

- (i) *Kuhana* means trickery and deception by working wonders. It means fraudulently obtaining gifts and offerings by making people think that one possesses extraordinary qualities such as high virtues, although one does not possess it.
- (ii) *Lapana* means impudent talk in connection with property and gift.
- (iii) *Nimitta* means making gestures and hints to invite offerings.
- (iv) *Nippesana* means harassing with words so that one is obliged to make offering.
- (v) *Lābhena lābha nijigīsana* means giving a small gift to get a bigger one.

Abstinence from such wrongful modes of livelihood, is *Kuhanādimicchājīvavirati*.

4. *Tiracchānavijjā micchājīvavirati*

As the worldly arts such as prophesying from the

6 Weapons, living beings, meat, inioxicants and poisons–these five kinds of merchandise ought not to be traded in–*Aṅguttara-Nikāya, Pañcaka-nipāta, Catuttha-Paṇṇāsaka, Upāsaka-vagga*, 7. *Vāṇijja-Sutta*, pp. 183, 6th Synod Edition.

7 See the Light of the Dhamma, Vol. VI. No. 3, p. 13.

signs of the constituents of the body, palmistry, etc., are contrary to *Isis* and *Bhikkhu's* practice of Dhamma, they are called *tiracchānavijjā.* Earning livelihood by *Isis* and *Bhikkhus* by means of such arts is called *tiracchānavijjā micchājīva.*

Abstinence from such wrongful modes of earning livelihood is called *tiracchānavijjā micchājīvavirati*.

This is the end of the
four kinds of *Sammā ājīva.*

Exposition of Right Effort

Of the four kinds of Right Effort, the first two, namely, the two unwholesome volitional actions (*akusala*)—one that has arisen (*uppanna*) and the other potential (*anuppanna*)—constantly cause anxiety, moral corruption and debasement to beings. The next two, namely, the wholesome volitional actions (*kusala*) that have been acquired (*uppanna*) and that are yet to be acquired (*anuppanna*), always give peace, purity, nobility and progress to beings.

Of the ten kinds of evil conduct, such evil conduct as has arisen or is about to arise in one's body in this life is called *Upanna-akusala*.

Such evil conduct as has never arisen, nor is about to arise, but will arise in future in one's body in this life is called *Anuppanna-akusala*.

Of the seven kinds of Purifications—(1) Purification of Virtue, (2) Purification of Mind, (3) Purification of View, (4) Purification by overcoming Doubt, (5) Purification by Knowledge and Vision of What is and What is not Path, (6) Purification by Knowledge and Vision of the Course of Practice, (7) Purification by Knowledge and Vision—such as *visuddhi* (Purification) as has arisen or is about to arise in one's body in this life is called *Uppanna-kusala*.

Such *visuddhi* as has never before arisen in one's body or has never been attained by one in this life is called *Anuppanna-kusala*.

Thus both *akusala* and *kusala* have two kinds each, namely, *upanna* and *anuppanna*.

Power of *Maggaṅga*

If the Noble Eightfold Path be practised and developed in this life, by virtue of its power, the *uppanna duccaritas* which have arisen in one's body in this life will not arise again till one attains *anupādisesa-nibbāna* (*Nibbāna* without the constituent groups of existence remaining); and by virtue of the Noble Eightfold Path, the *anuppanna duccaritas* which have never before arisen in one's body in this life, but which may arise in the future, will not at all arise in one's body, till one attains *anupādisesa-nibbāna*. By virtue of the Noble Eightfold Path, the two *duccaritas, Upanna* and *Anuppanna* are eradicated and brought to an end.

Established as *Niyāma*[8]

Similarly, if the Noble Eightfold Path be practised and developed in this life, by virtue of its power, any Purification out of the seven kinds of Purifications which arises in one's body in this life, becomes indestructible and constant till one attains *anupādisesa-nibbāna;* and also by virtue of the Noble Eightfold Path, the *visuddhis* which have never before arisen in one's body, or which have never been attained by one, or which one has never reached, arise in one's body, or are attained by one, or are reached by one in this very life.

One's own real benefit

For these reasons, those devout laymen and *Bhikkhus* who are fortunate enough to encounter the Buddha *Sāsana* should be convinced of the fact that only the practice of Right Effort in the practice and development of the Eightfold Path is, in reality, their welfare and wealth. Mundane affairs should be transacted only when they are absolutely necessary and unavoidable. This indeed is the elucidation of the Right Effort which is the fundamental factor in Buddhism.

(In explaining *uppanna* and *anuppanna*, people can easily understand *akusala* by way of the ten kinds of evil conduct,[9] and in the case of *kusala* by way of the seven kinds of Purifications.)

---

8 Constancy

9 Three-fold bodily action; killing, stealing, sexual misconduct.
Four-fold verbal action: lying, slandering, rude speech, foolish babble.
Three-fold mental action: avarice, ill-will, wrong view.

1. In the matter of *akusala*

Practice of the Eightfold Path with the intention of preventing the *duccaritas* from arising at all in this very life and the following existences, is a kind of Right Effort.

2. In the matter of *akusala*

Practice of the Eightfold Path with the intention of preventing the *duccaritas* that have not yet arisen in one's body in this life but are liable to arise in the future, from arising at all till one attains *anupādisesa-nibbāna*, is a second kind of Right Effort.

3. In the matter of *kusala*

Putting forth effort to practise the Noble Eightfold path in such a way as to attain or realise without fail the higher Purifications which have not yet been attained by one in this very life, is the third kind of Right Effort.

4. In the matter of *kusala*

Putting forth effort in such a way as to keep unbroken the Purification of Virtue such as the Five Precepts and *Ājīvaṭṭhamaka sīla* which one is observing in this very life, till one attains *Nibbāna* and to make it permanent, is the fourth kind of Right Effort.

These are the four kinds of Right Effort which have been expounded in such a way as to make the people understand them easily. They are enumerated as four only with reference to the four kinds of functions. In reality, there is only one relevant *dhamma*, namely, *viriya* (effort), for the simple reason that when one tries to achieve any one *visuddhi*, the *viriya* so exercised covers the said four functions automatically.

Here ends the exposition of the
four kinds of *Sammāvāyāma*.

Exposition of Right Mindfulness

The mind of beings is never steady, but is always fleeting. They have no control over their mind so as to fix it steadily on any object of meditation. When they cannot control their mind they resemble mad or mentally deranged persons. Society had no regard for such persons who have no control over their mind. Similarly, those who have no control over their mind so as to keep it steady in meditating, find that they resemble a mad person, whenever they attempt to fix their mind on any object of meditation. They are aware that they cannot control their mind when they try to fix it on an object of meditation. To eliminate the unsteady and fleeting mind and to fix it steadily on an object of meditation, one has to practise the Four Applications of Mindfulness (*Satipaṭṭhāna*).

Four Applications of Mindfulness

1. *Kāyānupassanā satipaṭṭhāna*

(Mindfulness on the Contemplation of the Body)

It means that one's mind is firmly bound up with one's Corporeality-group by means of the rope of Right Mindfulness. It means constantly looking at, or concentrating one's mind on physical phenomena, such as exhaling and inhaling and so forth. When this practice has been repeated for three or four months, the unsteadiness of the mind will disappear. Then one becomes capable of constantly concentrating one's mind on one's Corporeality-group, such as exhaling and inhaling for one hour, two, three, four, five or six hours every day. Then one has the control of the mind to fix it on any object of meditation.

2. *Vedanānupassanā satipaṭṭhāna*

(Mindfulness on the Contemplation of feelings)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with one's Feeling-group, such as agreeable feelings and so forth, which are constantly taking place in one's body according to circumstances. Repeated fixation of the mind on these feelings will put the restlessness of the mind to an end. Then one has the control of the mind to fix it on any object of meditation.

3. *Cittānupassanā satipaṭṭhāna*

(Mindfulness on the Contemplation of Consciousness)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with the other types of consciousness which are associated with greed and hatred which are alternately present in one's mind-continuum according to circumstances. When this is repeated many times, the restlessness of the mind disappears. Then one has the control of the

mind to fix it on any object of meditation.

4. *Dhammānupassanā satipaṭṭhāna*

(Mindfulness on the Contemplation of Mental objects)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with such mental objects as sensuous lust, ill-will, torpor and languor, restlessness, worry and sceptical doubt and so forth, which arise in one's life-continuum. When this is repeated many times, the mental restlessness disappears. Then one has the control of one's mind to fix it on any object of meditation.

Bind up with the rope

Satipaṭṭhāna means the meditative work of getting rid of the mad, deranged, hot and burning mind that has accompanied one's life-continuum from past successive becomings, by binding up one's mind by means of the rope of mindfulness with the four groups of the body, namely, corporeality-group, sensation-group, consciousness-group and mental-objects-group, for a prescribed period of time, so that one's mind does not go astray to external objects of thought, but is confined to the said four groups only.

(For details, see *Mahāsatipaṭṭhāna Sutta*.[10] As regards the practice of exhaling and inhaling, *Ānāpāna-Dīpanī* by Ledi Sayadaw may be referred to.)

This should be practised for a fixed period of two or three hours every night according to circumstances.

This is the end of the
four kinds of *Sammāsati*.

Exposition of Right Concentration
(Only when the mental restlessness disappears)

In the world, in learning how to read, one has to begin from alphabets. Only after one has mastered the alphabets, higher education can be acquired. Similarly in the process of mental development, application of mindfulness is to be practised first. Only when the work of *satipaṭṭhāna* is in order, mad and deranged mind will be got rid of and the higher stages of meditation can be practised with steadfastness.

So when the work of *satipaṭṭhāna* is in order and when one is able to concentrate one's mind undisturbedly for a period of one hour, two hours, three hours, etc., daily on one's own body, one should practise *cittavisuddhi bhāvanā* (Contemplation of Purification of Consciousness) which is otherwise known as the four kinds of *samatha-jhāna-samādhi*,[11] just as the higher studies like *Maṅgala-Sutta, Namakkāra, Parittas*, Grammar, *Abhidhamma-saṅgaha*, etc., are prosecuted after having thoroughly mastered the alphabets.

Of these four kinds of *Samādhis:* *Paṭhama-jhāna-samādhi* (First *Jhāna* Concentration)

There are twenty-five kinds of *kammaṭṭhāna*.[12] They are: 1. ten kinds of *kasiṇa* (meditation devices)

2. ten kinds of *asubha* (loathsomeness)
3. thirty-two parts of the body
4. exhaling and inhaling (*Ānāpānassati*)
5. the three kinds of *brahmavihāra* (sublime states), namely,
   (a) *mettā*—(loving kindness)
   (b) *karuṇā*—(compassion)
   (c) *muditā*—(sympathetic joy)

And this *paṭhama-jhāna-samādhi* is attained by intense practice of one of the said meditation subjects passing through the three successive *bhāvanās* (mental concentration) of *parikamma bhāvanā* (initial concentration), *upacāra bhāvanā* (access-concentration) and *appanā bhāvanā* (attainment concentration).

Meditation by the exercise of fixing mindfulness on exhaling and inhaling merely to get rid of mad and deranged mind is included in the First *Jhāna* Concentration.

(It should be noted that the practice of fixing mindfulness on exhaling and inhaling serves both the purpose of establishing Mindfulness and attainment of the First *Jhāna*. For full explanation of the four *samādhi-jhānas,* a reference may be made to

---

10 *Dīgha-Nikāya*, 9 *Mahāsatipaṭṭhāna-Sutta*, p. 231, 6th Syn. Edn.

11 Concentration acquired through practising Calm.

12 Meditation subjects.

Visuddhimagga-Aṭṭhakathā (The Path of Purification).)

This is the end of the
four kinds of *Sammāsamādhi*.
This is the end of the full explanation of the Noble Eightfold Path.

Three kinds of *vaṭṭa*[13] (round) relating to four kinds of *saṃsāras* respectively

Nowadays during the Buddha *Sāsana,* if people practise and develop the Noble Eightfold Path, they free themselves from *vaṭṭa-dukkha*. I shall expound them.

There are three kinds of *vaṭṭa-dukkha*:

(i) *Kilesa vaṭṭa* (round of defilements),
(ii) *Kamma vaṭṭa* (round of volitional actions), and
(iii) *Vipāka vaṭṭa* (round of resultants).

They are also classified as

(a) Three *vaṭṭas* relating to *Apāya saṃsāra*,
(b) Three *vaṭṭas* relating to *Kāmasugati saṃsāra*,
(c) Three *vaṭṭas* relating to *Rūpa saṃsāra*, and
(d) Three *vaṭṭas* relating to *Arūpa saṃsāra*.

(A) In the case of the three *vaṭṭas* relating to *Apāya saṃsāra:*

1. *Kilesa vaṭṭa* means Personality-belief and Sceptical doubt.

2. *Kamma-vaṭṭa* means the following ten evil courses of action:
(i) killing
(ii) stealing
(iii) sexual misconduct
(iv) lying
(v) back-biting
(vi) rude speech
(vii) idle talk
(viii) covetousness
(ix) ill-will
(x) wrong view

3. *Vipāka vaṭṭa* means the five *vipāka kaṭattā khandhas*[14] of hell-beings, animals, ghosts and demons.

Any person who has not got rid of Personality-belief and Sceptical doubt, though he may be repeatedly reborn in the highest plane of existence for incalculable number of times, is yet destined to fall repeatedly into the sphere of evil courses of action to be reborn as fisherman, hunter, thief and robber, or as one of the beings of the Four Lower Worlds. And *vaṭṭa* means wandering in the *saṃsāra* (round of rebirths) without being liberated.

(B) In the case of the three *vaṭṭas* relating to *Kāmasugati saṃsāra*

1. *Kilesa vaṭṭa* means desire for sensuous pleasures, such as taking pleasure in and attachment to pleasant sight, sound, smell, taste and touch.
2. *Kamma vaṭṭa* means the three "Domains of meritorious Actions"[15] consisting in *dāna* (Almsgiving), *sīla* (Morality) and *bhāvanā* (Mental Concentration).
3. *Vipāka vaṭṭa* means the five *vipāka kaṭattā* (resultant) *khandhas* of human beings and of *devas* in the six *deva*-planes.

(C&D) In the cases of the three *vaṭṭas* relating to *Rūpa saṃsāra* and the three *vaṭṭas* relating to *Arūpa saṃsāra*

1. *Kilesa vaṭṭa* means attachment to Form and Formlessness in the Form-sphere and the Formless-sphere respectively.
2. *Kamma vaṭṭa* means wholesome volitional actions leading to and practised in the Form and the Formless Spheres.
3. *Vipāka vaṭṭa* means the five *vipāka kaṭattā khandhas* of the *Rūpa-brahmās*, and the four

13 See the Light of the Dhamma, Vol. VI. No. 4, foot-note on page 4.

14 The five constituent groups of existence as the result of *kamma*.

15 1. *dāna* (almsgiving), 2. *sīla* (observing the precepts), 3. *bhāvanā* (mental concentration), 4. *apacāyana* (respecting the elders), 5. *veyyāvacca* (serving or helping others), 6. *pattidāna* (sharing one's merits with others), 7. *pattānumodanā* (rejoicing in others' merits), 8. *dhammasavana* (listening to the doctrine), 9. *dhammadesanā* (delivering the doctrine), 10. *diṭṭhijukamma* (holding right view).
See the Light of the Dhamma Vol. III. No.4, p.20.

vipāka nāmakkhandhas of the *Arūpa-brahmās*.

It should be understood that there are three *vaṭṭas—rūpa taṇhā, rūpa kusala* and *rūpa brahma khandha* in the *rūpa saṃsāra*, and that there also are three *vaṭṭas—arūpa taṇhā, arūpa kusala* and *arūpa brahma khandha* in the *arūpa saṃsāra.*

This is the end of the exposition of the three *vaṭṭas* with four subdivisions in each.

Interrelations Between *Maggaṅga* and *Vaṭṭa*

The Eightfold Path explained hithertofore is again subdivided into (1) Eightfold Path pertaining to Stream-winners, (2) Eightfold Path pertaining to Once-returners (3) Eightfold Path pertaining to Non-returners, and (4) Eightfold Path pertaining to *Arahats*.

The "Stream-winner" Eightfold Path completely extinguishes the three *vaṭṭas* relating to *apāya saṃsāra*. As regards the three *vaṭṭas* relating to *kāmasugati saṃsāra*, it completely extinguishes only such of them as would otherwise come into existence after seven more rebirths.[16]

The "Once-returner" Eightfold Path completely extinguishes the two *vaṭṭas-kilesa vaṭṭa* and *vipāka vaṭṭa* relating to the Sensuous Sphere which would otherwise come into existence after two more rebirths.

The *Anāgāmi* Eightfold Path completely extinguishes the three *vaṭṭas* relating to the said two *Kāmasugati* rebirths, leaving only *rūpa-bhava* and *arūpa-bhava*.

The *Arahattā* Eightfold Path completely extinguishes the three *vaṭṭas* relating to *rūpa-saṃsāra* and *arūpa-saṃsāra*. All defilements are completely extinguished.

Here ends the exposition of the interrelation between *Maggaṅga* and *Vaṭṭas*.

The First, Second and Third Stage of *Diṭṭhi* (Wrong Views)

Of the four kinds of *saṃsāra* with the three *vaṭṭas* in each, the three *apāya vaṭṭas* relating to the *apāya saṃsāra* are basically most important for the followers of the Teaching of the present day. When a person's head is on fire, the important thing for him to do is to extinguish it. The urgency of the matter permits for no delay even for a minute. And it is more important for those who happen to be within the Buddha *Sāsana* to completely extinguish the three *apāya vaṭṭas* than the aforesaid person's extinguishing the fire burning his head. For this reason, in this book, I shall deal with the Eightfold Path which is able to cause the extinction of the three *apāya vaṭṭas*. Of these two things—Personality-belief and Sceptical doubt—Personality-belief is the basic. Extinction of Personality-belief naturally implies extinction of Sceptical doubt as well, and the ten courses of evil actions also disappear completely. Finally, *apāya saṃsāra* also becomes completely extinct.

Sakkāyadiṭṭhi means *attā-diṭṭhi* (Delusion of Self). The eye is regarded as "I" or "Mine". This view is held firmly and tenaciously. The same remarks apply *mutatis mutandis* in cases of ear, nose, tongue, body and mind.

"I-ness"—

The expression "the eye is tenaciously regarded as 'I' or 'Mine' " means that whenever a visible object is seen, people firmly and tenaciously believe "I see it", "I see it". And the same remarks may be applied *mutatis mutandis* to the cases of sound, smell taste, body and mind.

These explain how Personality-belief is held by one in respect of the six Internal Bases.

To the First *Nibbāna*

In former existences, beings committed foolish mistakes, and all those old evil *kammas* through Personality-belief attach themselves to and continuously accompany the life-continua of beings. In future existences also, foolish mistakes will be committed by them and new evil *kammas* will also arise from the same Personality-belief. Thus when the Personality-belief is extinguished, both the old and new evil *kammas* are utterly extinguished. For that reason, *apāya saṃsāra* is utterly extinguished, and by the extinction of the Personality-belief, all his fool-

16 So a Stream-winner will have yet to undergo seven more rebirths in the Sensuous Sphere.

ish and evil deeds, all his wrong views, and all his *apāyabhavas*,[17] such as rebirths in Hell, Animal-world, Ghost-world and Demon-world, are simultaneously extinguished. That person attains the First *sa-upādisesa-nibbāna*[18] which means utter extinction of the three *vaṭṭas* relating to *apāya saṃsāra*. He becomes a Holy One in the *ariya lokuttara bhūmi* (Noble Supramundane Sphere) who will be reborn in successive higher planes of existence.

Match-box, match-stick and nitrous surface

Personality-belief is established in three stages in the life-continua of beings.

(1) The first *bhūmi* is *anusaya-bhūmi* (the latent stage).

(2) The second *bhūmi* is *pariyuṭṭhāna-bhūmi* (the stage when the mind is perturbed by *diṭṭhi*).

(3) The third *bhūmi* is *vītikkama-bhūmi* (the stage when *diṭṭhi* becomes transgressive).

Three-fold bodily action[19] and four-fold verbal action[20] are the *vītikkama-bhūmi*. Three-fold mental action[21] is the *pariyuṭṭhāna-bhūmi*; and the *anusaya bhūmi* is the *diṭṭhi* (wrong view) which accompanies the life continuum of being in the beginningless round of rebirths and resides in the whole body as the seed (potentiality) for the three *kammas* before they are actually committed.

When objects which can cause the rise of evil *kammas* come in contact with any of the six Doors, such as Eye-door and so forth, unwholesome volitional actions actuated by that *diṭṭhi* rise up from the *anusaya bhūmi* to the *pariyuṭṭhāna-bhūmi*. It means that the stage of *manokamma* (mental action) is reached.

If not suppressed in the *manokamma* stage, these *akusalas* further rise up from the *pariyuṭṭhāna-bhūmi* to the *vītikkama-bhūmi*. It means that *kāyakamma* and *vacīkamma* stages are reached.

Diṭṭhi-anusaya-bhūmi may be compared to the element lying latent in the nitrous head of a match-stick and *pariyuṭṭhāna-dutiyabhūmi* (second stage) to the fire burning at the head of the match-stick, when struck against the nitrous surface of a match-box, and *vītikkama-tatiyabhūmi* (third stage) to the fire transformed from the match-stick and consuming up such as a heap of rubbish. The six external objects, such as pretty appearance, sweet sound, etc., resemble the nitrous surface of the match-box.

This is the end of the explanation of *paṭhama-bhūmi dutiya-bhūmi* and *tatiya-bhūmi* of *diṭṭhi*.

Forming the Noble Eightfold Path Into Three Groups

1. *Sīlakkhandha* (Morality-group) comprises Right Speech, Right Action and Right Livelihood.
2. *Samādhikkhandha* (Concentration-group) comprises Right Effort, Right Mindfulness and Right Concentration.
3. *Paññākkhandha* (Wisdom group) comprises Right Understanding and Right Thinking.

The three constituents of the Morality-group, when considered in detail, become *ājīvaṭṭhamaka-sīla* in the following manner:

1. I will abstain from taking life.
2. I will abstain from stealing.
3. I will abstain from indulging in sexual misconduct and taking intoxicants. These three comprise Right Action.
4. I will abstain from telling lies.
5. I will abstain from setting one person against another.
6. I will abstain from using rude and rough words.
7. I will abstain from talking frivolously. These four comprise Right Speech.
8. *Sammā-ājīva* (Right Livelihood) means livelihood without resorting to taking lives, etc.

Thus the three constituents of the Morality-group become *ājīvaṭṭhamaka-sīla*.

Nicca-sīla (Permanent Morality), such as laymen's Five Precepts, the Ten Precepts observed by *Isis*[22]

17 Rebirth in the Four Lower Worlds.

18 *Nibbāna* with the constituent groups of existence still remaining.

19 Three-fold bodily action; killing; stealing; sexual misconduct.

20 Four-fold verbal action; lying; slandering; rude speech; foolish babble.

21 Three-fold mental action: covetousness, ill-will; wrong view.

22 Rishis; hermits.

and *paribbājakas* (wandering mendicants), the Ten Precepts observed by *sāmaṇeras* and the 227 Rules of *Vinaya* observed by *Bhikkhus* are within the domain of *ājīvaṭṭhamaka-sīla*. And laymen's Eight Precepts are nothing but improvements on and polishings of the Five Precepts and *ājīvaṭṭhamaka-sīla*.

To destroy the three stages of *sakkāyadiṭṭhi*

Right Speech, Right Action and Right Livelihood—the three constituents of the Morality-group—are the *dhammas* to destroy the third stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil bodily actions and the four evil verbal actions.

Right Effort, Right Mindfulness and Right Concentration—the three constituents of the Concentration-group—are the *dhammas* to destroy the second stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil mental actions.

Right Understanding and Right Thinking—the two constituents of the Wisdom-group—are the *dhammas* to destroy the first stage of Personality-belief. It means that they are the *dhammas* to destroy the *anusaya-bhūmi* which has been lying latent in the life-continua of beings in the beginningless round of rebirths.

Here ends the forming of the Eightfold Path into the three *khandhas*.

How to Establish the Morality-Group of the Eightfold path (Exposition of the Eightfold Path in relation to the stages of *diṭṭhi*)

In order to get rid of the three evil bodily actions and the four evil verbal actions, the three constituents of the Morality-group of the Eightfold Path must be established, meaning thereby that *ājīvaṭṭhamaka-sīla* must be accepted and observed.

In order to get rid of the three evil mental actions conditioned by Personality-belief, the three constituents of the Concentration-group of the Eightfold Path must be established, meaning thereby that *ānāpāna-kammaṭṭhāna* (exercises on exhaling and inhaling), *aṭṭhika-kammaṭṭhāna* (meditation on bones), *kasiṇa-kammaṭṭhāna* (exercises on meditation devices) must be practised at least one hour daily, so that steadiness of the mind may be achieved.

How to take and Practise *Ājīvaṭṭhamaka-Sīla*

In order to get rid of the third stage of Personality-belief, people should establish themselves in Purification of Virtue by taking, observing and practising *ājīvaṭṭhamaka-sīla*. They can either of their own accord recite it and then observe it, or make up their mind to abstain from contravening the Eight Precepts, such as *pāṇātipāta* (killing living beings) and so forth from that day throughout the life, and successfully abstain from them accordingly. If one observes it of one's own accord, there would be no necessity to accept it from a *Bhikkhu*. It is enough if one makes up one's mind as follows:

1. From today throughout my life, I will abstain from taking life.
2. From today throughout my life, I will abstain from stealing.
3. From today throughout my life, I will abstain from sexual misconduct, as also from the five kinds of intoxicants.
4. From today throughout my life, I will abstain from speaking untruth.
5. From today throughout my life, I will abstain from setting one person against another.
6. From today throughout my life, I will abstain from abusive and rude words affecting the caste and creed, etc., of any person.
7. From today throughout my life, I will abstain from speaking things which are not conducive to the well-being of the beings either in the present life, in the *saṃsāra*, or in the Supramundane Sphere.
8. From today throughout my life, I will abstain from improper livelihood.

The kinds of *nicca-sīla* (Permanent Morality)

Once it has been taken, it remains good till it is violated. Only the precept that is broken should be taken again, but if the one that is not violated is taken again, there would be nothing wrong though there is no necessity to do so. If one precept which has not been violated is taken again, it becomes strengthened thereby.

It is better to take the whole of *Ājīvaṭṭhamaka-*

sīla every day. *Ājīvaṭṭhamaka-sīla* like *pañca-sīla* is a *nicca-sīla* (Permanent Morality). It is not the kind of Morality (*sīla*) that is taken and observed on *uposatha* (Fasting) days. *Sāmaṇeras*, *Isis* and *paribbājakas*, who have to observe always the Ten Precepts, and *Bhikkhus* who have to observe always the 227 *Vinaya* Rules need not specially take *Ājīvaṭṭhamaka-sīla*.

This is the end of the explanation as to how *Ājīvaṭṭhamaka-sīla* is to be taken.

Ingredients of the Seven Kinds of Wrong Doing

Five conditions of *pāṇātipāta*

1. The being must be alive.
2. There must be the knowledge that it is a live being.
3. There must be an intention to cause death.
4. An act must be done to cause death.
5. There must be death, as the result of the said act.

If all the said five conditions are fulfilled, the first precept is violated and should be taken again.

Five conditions of *adinnādāna*

1. The property must be in the possession of another person.
2. There must be the knowledge that the property is in the possession of another person.
3. There must be an intention to steal.
4. There must be an act done to steal.
5. By that act, the property must have been taken.

If all the said five conditions are fulfilled, the second precept is violated and should be taken again.

Four conditions to *kāmesumicchācāra*

1. It must be a man or a woman with whom it is improper to have sexual intercourse.
2. There must be an intention to have such sexual misconduct with such man or woman.
3. There must be an act done to have such intercourse.
4. There must be enjoyment of the contact of the organs.

If all the said four conditions are fulfilled, the third precept is violated and should be taken again.

Four conditions of *musāvāda*

1. The thing said must be untrue.
2. There must be an intention to deceive.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of what is said.

If these conditions are fulfilled, the fourth precept is violated and should be taken again.

Four conditions of *pisuṇavācā*

1. There must be persons to be disunited.
2. There must be an intention to disunite two persons.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of the thing said.

If these conditions are fulfilled, the fifth precept is violated and should be taken again.

Three conditions of *pharusavācā*

1. There must be some one to be abused.
2. There must be anger.
3. Abusive language must be actually used.

If these conditions are fulfilled, the sixth precept is violated and should be taken again.

Two conditions of *samphappalāpa*

1. There must be an intention to say things which bring forth no good benefits.
2. Such things must be said.

If these conditions are fulfilled, the seventh precept is violated and should be taken again.

"Things which bring forth no good benefits" means such plays and novels as Enaung, and Ngwedaung. Nowadays, we have numerous plays and novels which satisfy all the conditions of *samphappalāpa*.

The foregoing conditions about *musāvāda, pisuṇavācā,* and *samphapplāpa* relate to violation of the respective precepts. They become conditions

for *Kammapatha*, i.e., *kamma* which leads rebirths in the lower planes, if the following conditions are added:

Kammapatha takes place thus

1. In the case of *musāvāda,* another person must suffer loss or damage.
2. In the case of *pisuṇavācā,* disunion must be brought about.
3. In the case of *samphappalāpa,* others must think that the plays and novels are true stories.

And in the case of the remaining four precepts, namely, *pāṇātipāta, adinnādāna, kāmesumicchācāra, pharusavācā,* the said conditions relate not only to their violation, but also to the respective *kamma* amounting to the *kammapatha*.

These are the conditions relating to the seven kinds of wrong doing which should be known by those who observe *ājīvaṭṭhamaka-sīla* every day.

This is the end of
a brief explanation of the way
to establish the three constituents
of *sīlakkhandha* of the Eightfold Path.

How to Establish the Concentration-Group of the Noble Eightfold Path

For a person who has well observed the three constituents of the Morality-group of the Eightfold Path and who has thereby established himself in the Purification of Virtue, *micchājīva* (wrong living) and the seven kinds of wrong doing, namely, the three kinds of physical wrong doing and four kinds of verbal wrong doing which are born of Personality-belief are entirely extinguished.

Then, in order to destroy the second stage of Wrong Views, namely, the three kinds of mental wrong actions, the constituents of the Concentration-group of the Eightfold Path—Right Effort, Right Mindfulness, and Right Concentration must be established.

Establishment of the three constituents of the Concentration-group of the Eightfold Path means practice of one of the forty subjects[23] of meditation, such as *kasiṇa* (meditation devices), etc.

Ānāpāna Practice

In this connection, the practice of *ānāpāna-kamaṭṭhāna* (awareness of breathing) will be briefly described. If those who are still householders have no time to perform these exercises in the day time, they should always practise about one or two hours before going to bed and about an hour before rising from bed in the morning.

The method of practice is as follows—

According to the Buddha's Teaching *"Satova assasati satova passasati"* (Inhale with mindfulness; exhale with mindfulness), during the period already fixed, one's mind should be entirely concentrated on inhaling and exhaling and not allowed to stray elsewhere, and in order to do so, *kāyika-vīriya* and *cetasika-vīriya* should be exercised.

Kāyika-vīriya means effort to practise for a fixed period every day without a break.

Cetasika-vīriya means extreme care to concentrate the mind on inhaling and exhaling, so that it may not stray elsewhere, and intense application of the mind on inhaling and exhaling, so that sleepiness, torpor and languor may not come in.

Let the mindfulness be constant

Fixing the mind on one's nostril continuously, one should always notice that it is Exhaling, when the wind exhaled brushes against the nostril, that it is Inhaling when the wind inhaled brushes against it. And Right Effort means these two kinds of effort, namely, *kāyika-vīriya* and *cetasika-vīriya*.

Applying the mind in this way for fifteen days, a month, two months, etc., one's mindfulness becomes fixed on exhaling and inhaling. That mindfulness is designated as Right Mindfulness.

Once the three constituents of the Morality-group of the Eightfold Path have been established, the mental restlessness disappears day by day.

It is apparent to every person that he has no control over his mind, when it comes in contact with the object of meditation, (i.e., when he starts practising meditation). In this world, mad people who have no control over their mind are useless in worldly affairs. In the same way, in this world, even those who are said to be sane, are, as regards the

23 See the Light of the Dhamma, Vol. V, No.3, page 14.

practice of *kammaṭṭhāna* (practice of Calm and Insight), in the same position as mad people who have no control over their mind. They are useless in the matter of *kammaṭṭhāna*. For these reasons, the three constituents of the Concentration-group of the Eightfold Path should be established with a view to getting rid of the mental restlessness.

(For other particulars of Right Concentration, the *Bodhipakkhiya-Dīpanī* and *Ānāpāna-Dīpanī* written by me, may be referred to.)

How the mental restlessness can be got rid of

Even though "Access Concentration" and "Attainment Concentration" are not yet reached, if the mind could be fixed on the object of meditation (*kammaṭṭhāna-ārammaṇa*) during a fixed period of one hour or two hours every day, it would become easy to concentrate the mind on any other object of meditation. For a person who has attained the Purification of Mind after having succeeded in establishing the three constituents of the Concentration-group of the Eightfold Path, three evil mental actions, such as Covetousness, Ill-will and Wrong Views born of Personality-belief become entirely extinct. And the second *bhūmi* (stage) of *diṭṭhi,* i.e., *manokamma* also becomes extinct, and the mental restlessness caused by five Hindrances[24] also disappears.

This is the end of the explanation of the way to establish the three constituents of the Concentration-group of the Eightfold Path.

When to Establish *Paññakkhandha* (Wisdom-group)

Once the three constituents of the Morality-group of the Eightfold Path are taken and observed, from that very moment they become established in that particular person and from that very moment, so long as there is no violation by him, he is said to be replete with the Purity of Morality. On the very day of observance of the precepts, Concentration-group of the Eightfold Path should be practised. Persons who are sufficiently diligent will not take more than five to ten days to get rid of the mental restlessness, and having attained a steadfast concentration of the mind on exhaling and inhaling, the three constituents of the Concentration-group of the Eightfold Path will become established in him within five to ten days.

From that day he is said to have established himself in *citta-visuddhi* (Purification of Mind), and should start to establish himself in the Wisdom-group of the Eightfold Path.

How to Establish the Wisdom-Group of the Eightfold Path

To establish right from the beginning:

Whoever has thus succeeded well in establishing the Purification of Virtue and the Purification of Mind should try to establish himself in Right Understanding and Right Thinking of the Wisdom-group of the Eightfold Path, with a view to destroying the first stage of Personality-belief. Establishment of the two constituents of the Wisdom-group of the Eightfold Path means the establishment in order of the five kinds of *paññā-visuddhis* (Purification of Wisdom), such as *diṭṭhi-visuddhi* (Purification of View), *kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt), *maggāmagga-ñāṇadassana-visuddhi* (Purification by Knowledge and Vision of what is and what is not-Path), *paṭipadāñāṇadassana-visuddhi* (Purification by Knowledge and Vision of Course of Practice) and *lokuttara-ñāṇadassana-visuddhi* (Purification by Supramundane Knowledge and Vision).

In the whole of our body, solidity and softness—these two comprise the element of extension (*pathavī*); cohesion or liquidity—these two comprise the element of cohesion or liquidity (*āpo*); heat and cold—these two comprise the element of kinetic energy (*tejo*); and support or motion—these two comprise the element of motion or support (*vāyo*).

The whole of the head is nothing but a collection of the four Great Primaries (i.e. the said four elements). All the parts of the body, all the parts of the legs and all the parts of the arms are nothing but collections of the four elements. All hairs of the head, all hairs of the body, all nails, all teeth, all skin, all flesh, all sinews, all bones, all marrow, kidneys, heart, lymph, fat, lungs, intestines, stomach, faeces and brain are nothing but collections of the said four

24 See the Light of the Dhamma, Vol. V, No. 3, p. 14.

elements.

1. Hardness is the strong form of *pathavī,* and softness is the weak form of it.
2. Cohesion is the weak form of *āpo*, and liquidity is the strong form of it.
3. Heat is the strong form of *tejo*, and cold is the weak form of it.
4. Support is the weak form of *vāyo*, and motion is the strong form of it.

(1) Softness or hardness

Sealing-wax in its original form is the strong form of *pathavī*. Its hard *pathavī* is conspicuous; but when it comes in contact with fire, solid *pathavī* disappears, and soft *pathavī* appears. Again, when the fire is taken away, soft *pathavī* naturally disappears and strong *pathavī* naturally appears again.

(2) Cohesion or liquidity

In the sealing-wax in its original form there is a weak form of *āpo*. So cohesion is conspicuous. When it comes in contact with fire, cohesive *āpo* disappears and liquid *āpo* appears. Again, when the fire is taken away, the liquid *āpo* disappears and the cohesive *āpo* appears.

(3) Heat or cold

Sealing-wax in its original form is a weak form of *tejo*. Coldness is conspicuous. When it comes in contact with fire, cold *tejo* disappears and hot *tejo* appears. Again, when the fire is taken away, the hot *tejo* disappears and cold *tejo* appears.

(4) Support or motion

Sealing-wax in its original form is a weak form of *vāyo*. Support is conspicuous. When it comes in contact with fire, supporting *vāyo* disappears and moving *vāyo* appears. Again, when the fire is taken away, moving *vāyo* disappears and supporting *vāyo* appears.

Udaya means "appearance", and *vaya* means "disappearance", *udayabbaya* is a compound word of the two.

Now with a view to enabling people to think of and understand the meaning and nature of *udayabbaya* which in *Vipassanā* means "appearance" and "disappearance", the example of the "appearance and disappearance" of the elements which are evidently present in the sealing-wax has been given.

Increase-*udaya,* Decrease-*vaya*

The head, the body, the leg and the hand may be dealt with in the same way as the sealing-wax has been dealt with. Heat and cold, the two aspects of *tejo*, are always taking place alternately. Heat increases stage by stage in the whole body right away from sunrise to two p.m. and cold decreases stage by stage accordingly. Hence forward, cold increases and heat correspondingly decreases. This is the personal experience of every person. From one explanation, numerous inferences can be made.

The increase of heat in the parts of the body, such as the head, etc., resembles the coming in contact of the sealing-wax with fire; and when the cold increases in the body, it resembles the sealing-wax from which the fire has been removed. The heat or the cold increases or decreases hour by hour in the course of the day. Heat increases when cold decreases, and cold increases when heat decreases. Increase comes under *"udaya"* and decrease under *"vaya"*.

In the two things—heat and cold—increase and decrease form one natural pair.

Increase and decrease in the four pairs of elements

Two kinds of *pathavī,* namely, softness and hardness increase or decrease in accordance with the rise and fall of temperature. Two kinds of *āpo*, namely, liquidity and cohesion and two kinds of *vāyo*, namely, motion and support also increase or decrease in the same way.

The said four elements in the parts of the body, such as the head, etc., resemble the numerous small bubbles fastly appearing and disappearing on the surface of boiling water in a big pot. The whole body resembles a lump of foam. Vapour appears in each small bubble and it disappears every time the numerous bubbles disappear.

Anicca, Dukkha, Anatta

Similarly, Seeing, Hearing, Smelling, Tasting, Touching, and Knowing—all these mental phenom-

ena which depend on the said four elements vanish simultaneously with them. Therefore, the six kinds of *viññāṇa* (Consciousness)—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness, together with the four elements are *anicca* (impermanent), because they are not permanent; they are *dukkha* (suffering), because they are associated with the danger of incessant arisings and vanishings; they are *anatta*, because they have no pith or substance in them.

Sakkāyadiṭṭhi and the Head

Sakkāyadiṭṭhi (Personality-belief) and Right Understanding with respect to the four elements in the head are explained below—

The hair and bones in the head are solid, and its skin, flesh, blood and brains are soft, and these two, namely, solidity and softness constitute *pathavī-dhātu* (element of extension). The whole of the head is completely filled with the said two kinds of *pathavī,* and so also with *āpo, tejo*, and *vāyo*, The *pathavī* is not the head, nor are the *āpo, tejo* and *vāyo*; and apart from these elements, there is no such thing as the head.

Know, note, think, see

Those persons, who cannot differentiate the four elements in the head and who do not know that solidity, etc., in the head are *dhātus* (elements), know the head as such only; they note it as the head only; they only think that it is the head, and they see it as the head only.

To know that it is the head is a delusion of mind.

To note that it is the head is a delusion of Perception.

To think that it is the head is a delusion of *māna* (conceit).

To see that it is the head is a delusion of *diṭṭhi*.

Knowing, noting, thinking and viewing the four elements of the head is knowing, perceiving, thinking, and viewing them as permanent and as *attā*. Thus to consider the four elements as the head is a fallacy of taking what is impermanent as permanent and what is not-self as self.

Delusion

The said four elements, which by nature disappear more than a hundred times in an hour are really *anicca* and *anatta*, in accordance with the Buddha's Teaching *"khayatthena aniccaṃ asārakatthena anatta"* (It is Impermanent, because it is vanishing; it is Soul-less, because it is without any soulessence). The head of a man does not disintegrate at his death, and it remains as such till it reaches the cemetery. So it is regarded as *nicca* (permanent) and *attā* (soul).

Therefore, out of the conception that the four elements are the head arises the misconception that what is impermanent to be permanent and what is not-self to be self.

Because they do not understand

As regards the composite parts of the head also, to know, perceive, think and view the four elements as hair, teeth, skin, flesh, muscles, bones, and brain, is to know, perceive, think, and view the four elements which are impermanent and without soul-essence as permanent and with soul. It is *sakkāyadiṭṭhi* (Personality-belief) to think and view the elements of hardness, etc., as the head, hair, teeth, skin, flesh, vein, bones and brain, in ignorance of their being mere elements.

Right Understanding

The hardness is *pathavī* (the element of extension). It is not the head, hair, skin, flesh, muscles, bones nor the brain.

Cohesion is *āpo-dhātu* (the element of cohesion or liquidity).

Heat and cold are *tejo-dhātu*, and support and motion are *vāyo-dhātu*. They are not the head, hair, teeth, skin, flesh, muscles, nor brain. In the ultimate analysis, there is no such thing as the head, hair, teeth, skin, flesh, muscles, bones and brain. Such understanding is called *sammādiṭṭhi* (Right Understanding).

(The Personality-belief and the Right Understanding of the head and it parts are also applicable to the remaining parts of the body.)

Like the hand that aims at the target with an arrow

To think out ways and means so as to understand these four elements is Right Thinking. Right Understanding may be compared to an arrow and Right Thinking to the hand that aims at the target with an

arrow.

This is the brief exposition of the way to establish Right Understanding and Right Thinking which are the two constituents of the Wisdom-group of the Eightfold Path.

(For detailed explanation, see *vijjā Magga-Dīpanī* and *Bhāvanā-Dīpanī* written by me.)

Must be persistent

When the two constituents of the Wisdom-group of the Eightfold Path have been established by thinking and meditating deeply on *udayabbaya* (arising and vanishing), i.e., the incessant arisings and vanishings in concatenation of the four elements existing in all part of the body, such as head, etc., and consciousness, such as eye-consciousness, ear-consciousness, etc, just as the small bubbles in a pot of hot boiling water, and when the Characteristics of Impermanence and Impersonality have been successfully realised, one must try to continue this realisation throughout one's life, in order that upward development may be achieved successively. Agriculturists should practise the contemplation on the arisings and vanishings of psycho-physical elements in all parts of the body, in conjunction with their agricultural works.

To become "*Bon-sin-san*" individuals

By repeated and persistent practice of that meditation, the Knowledge of the Right Understanding of the arisings and dissolutions of the psycho-physical elements permeates through the whole body. The first *bhūmi* (stage) of Personality-belief in regard to the whole body disappears. The first stage of Personality-belief which has accompanied one's life-continuum throughout the beginningless round of rebirths is completely extinguished. The whole body is thus transformed into the Sphere of Right View. The ten evil actions are totally destroyed and the ten good actions are firmly installed. The *apāya-saṃsāra* (round of rebirths in the four Lower Worlds) becomes completely extinct. There remain only rebirths in the higher round of existences, such as rebirth as men, *devas* and *Brahmās*. That person reaches the stage of a "*Bon-sin-san*" Noble One.[25]

(This is the full explanation of the practice of the Noble Eightfold Path comprising the three constituents of the Morality-group, the three constituents of the Concentration-group, and the two constituents of the Wisdom-group of the Eightfold Path.)

Here ends the exposition of the
Personality-belief in regard to
the head, etc.

A Short Explanation of the Establishment of the Noble Eightfold Path

Proper and full observance of *ājīvaṭṭhamaka-sīla* constitutes the practice of the Morality-group of the Eightfold Path which comprises Right Speech, Right Action and Right Livelihood. Practice of Exhaling and Inhaling constitutes the practice of the Concentration-group of the Eightfold Path which comprises Right Effort, Right Mindfulness and Right Concentration. Contemplation on the arisings and vanishings of the four elements as exist in the head, etc., and the six kinds of Consciousness, constitutes the practice of the Wisdom-group of the Eightfold Path which comprises Right Understanding and Right Thinking.

Only when Wisdom and Effort are strenuous

According to the method of *sukkhavipassaka-puggala* (One who practises Insight Only), *samatha* (Calm) and *ānāpāna* (Exhaling and Inhaling), etc., are not practised separately. After observing the three constituents of the Morality-group of the Eightfold Path, the practice of the Wisdom-group of the Eightfold Path is undertaken. The three constituents of the Concentration-group of the Eightfold Path come along together with the two constituents of the Wisdom-group of the Eightfold Path, and these two sets are termed *Pañcaṅgikamagga* (the five constituents of the Eightfold Path). These five form one group and together with the aforesaid three constituents of the Morality-group of the Eightfold Path, they become the Noble Eightfold Path.

The mental restlessness disappears. However, this can be achieved only with great wisdom and strenuous effort.

25 *Bon-sin-san*: Beings who are bound to attain *Nibbāna* through higher and higher stages of existence.

Understanding reality whenever contemplated

After *sammādiṭṭhi-ñāṇa* (knowledge arising from Right Understanding) has become clear in respect of the whole body—whether in this existence or the next,—it becomes clearly evident, whenever one contemplates, that there, in reality, are no such things as *puggala* (person), individual, woman, man, "I", some body-else, head, leg, or hair. When such knowledge arises in him, the *sakkāyadiṭṭhi* by which he delusively takes the hardness, etc., in the head as the head itself, disappears forever.

Whenever he contemplates, there arises in him the Right Understanding of the real fact that there is no such thing as the head, but only a collection of elements.

(Apply the same principle to the other parts of the body).

Enjoying the three kinds of Happiness

When, Right Understanding and Right Thinking, the two constituents of the Wisdom-group of the Eightfold Path, have been established in the whole body, the three *vaṭṭas* of the *apāya saṃsāra* (round of rebirths in the Four Lower Worlds) completely disappear forever. That particular person is from that instant completely freed forever from the *vaṭṭa-dukkha* of the *apāya saṃsāra* (the misery of being born in the Four Lower Worlds). He or she has reached and is established in *sa-upādisesa-paṭhamanibbāna* (the first stage of the Full Extinction of Defilements with the Groups of Existence still remaining) (i. e., he or she has become a *sotāpanna* or one who belongs to the First Stage of Holiness). However, as he has yet to acquire the knowledge of the characteristic of unsatisfactoriness (*dukkhalakhaṇa*), there still remain in him *taṇhā* (craving) and *māna* (conceit) which make him take delight in the pleasures of men, *devas* and *Brahmās*. So he goes on enjoying those three kinds of pleasures as one who will be reborn in the higher planes successively;[26] i.e., a *Bon-sin-san*.

This is the end of the
brief exposition of the
way to establish the Eightfold Path.

This is the end of *Maggaṅga-Dīpanī*.

26 The *sotāpanna* (Winner of the Stream, or Attainer of the First Path) will have as yet to undergo seven more rebirths at the most, in the *kāma-loka*, or universe of full sensuous experience.

Alin-Kyan
An Exposition of Five Kinds of Light

Written in Burmese
By Mahāthera Ledī Sayadaw, D. Litt., Aggamahāpaṇḍita.
(Translated by the Editors of the Light of the Dhamma)

Chapter I

Five Kinds of Stark Ignorance and Five Kinds of Light

(A) The five kinds of Stark Ignorance

(1) *Kamma-sammoha*—(Stark Ignorance of *Kamma*).
(2) *Dhamma-sammoha*—(Stark Ignorance of *Dhamma*).
(3) *Paccaya-sammoha*—(Stark Ignorance of Causation).
(4) *Lakkhaṇa-sammoha*—(Stark Ignorance of Three Characteristics of life).
(5) *Nibbāna-sammoha*—(Stark Ignorance of *Nibbāna*).

(B) The five kinds of Light

(1) *Kammassakatā-ñāṇa*—(Knowledge of the fact that all beings have *kamma* only as their own property).
(2)*Dhamma-vavatthāna-ñāṇa*—(Analytical knowledge of the Dhamma).
(3) *Paccaya-vavatthāna-ñāṇa*—(Analytical knowledge of Causation).
(4)*Lakkhaṇa-paṭivedha-ñāṇa*—(Knowledge realising the Three Characteristics of life).
(5)*Nibbāṇa-paṭivedha-ñāṇa*—(Knowledge realising *Nibbāna*).

(A) 1 and (B) 1. *Kamma-sammoha* and *Kammassakatā-ñāṇa*

I shall now expound the first pair—*Kammasammoha* and *Kammassakatā-ñāṇa*. Of these *kamma-sammoha* means the following:

(i) Not understanding *kamma*, and
(ii) Not understand the resultant of *kamma*.

(i) Not understanding *kamma*

(a) Not understanding the fact that all beings have *kamma* only as their own property; that all beings are the heirs of their own *kamma*; that *kamma* alone is their origin; that *kamma* alone is their relative; and that *kamma* alone is their real refuge.
(b) Not understanding which of the actions done by them, bodily, verbally and mentally are unwholesome.
(c) Not understanding the fact that unwholesome actions would give them bad resultants in their future births and would drag them to the Four Lower Worlds.
(d) Not understanding which of the actions done by them, bodily, verbally, and mentally are wholesome.
(e) Not understanding the fact that wholesome actions would give them good resultant in their future births and would cause them to arise in the Happy Existence of the human world and the world of *devas*.

"Not understanding *kamma*" means not understanding the nature and characteristics of *kamma* in the above manner.

(ii) Not understanding the resultant of *kamma*

(a) Not understanding the fact that the lives of

beings do not end at their biological death, but that they would arise in another existence where their *kamma* assigns them.

(b) Not understanding the fact that there exist immense number of beings in hell, *petas, asurakāyas*, (which are invisible to the naked eyes) and animals.

(c) Not understanding the fact that if they perform unwholesome volitional actions, they will have to arise in those *Apāya* regions.

(d) Not understanding the fact that there exist immense numbers of human beings who are visible to our naked eyes, and that there exist immense numbers of beings which are invisible to our naked eyes, such as good and bad *devas* and also those inhabiting the six *deva*-planes and higher and higher planes in the Form Sphere and the Formless Sphere.

(e) Not understanding the fact that when beings give alms, practise morality and develop mental concentration, by virtues of their wholesome deeds, they will have to arise in those various planes.

(f) Not understanding the fact that there exists the beginningless and endless *saṃsāra*[1] (round of rebirths).

(g) Not understanding the fact that in this *saṃsāra* beings have to wander incessantly wherever they are assigned by the wholesome and unwholesome deed performed by them.

All the above kinds of "not understanding" are called *kammasammoha*.

B (1) *Kammassakatā-ñāṇa*

Kammassakatā-ñāṇa means the following:

(i) Understanding *kamma*, and

(ii) Understanding the resultant of *kamma*.

Understanding *kamma* and its resultant

(a) Understanding the fact that all beings have *kamma* only as their own property; that all beings are the heirs of their own *kamma*; that *kamma* alone is their origin; *kamma* alone is their relative; and that *kamma* alone is their real refuge.

(b) Understanding which of the actions done by them bodily, verbally and mentally, are unwholesome; that they would give bad resultants in their future births; and that these unwholesome deeds would drag them to the Four Lower Regions.

(c) Understanding that such and such actions are wholesome; that these would give good resultant in their successive births, and these deeds would cause beings to arise in the Happy Existence, such as human world and the world of *devas*.

All the above kinds of "understanding" are called *kammassakatā-ñāṇa*. This Stark ignorance of *kamma* is very dreadful. In the world, all *micchādiṭṭhi* (wrong views) arise out of this ignorance; *kammassakatā-ñāṇa* is the refuge of those beings who wander in this beginningless round of rebirths. Only when such Light of Knowledge exists, beings perform such wholesome volitional actions as giving alms, practising morality, and developing mental concentration and attain the bliss of men, *devas* and *Brahmās*. Such *pārami-kusala* (wholesome volitional actions leading to Perfections) as Perfection leading to Buddhahood, Perfection leading to Individual Buddhahood,[2] and Perfection leading to Noble Discipleship originate in this Light.

In the innumerable number of universes, this Light of *kammassakatā-ñāṇa* exists in those men and *devas* who maintain Right Views. In this universe too, even during the zero world-cycles where no Buddhas arise, this Light exists in those men and *devas* who maintain Right Views. This word *"Sammādiṭṭhi"* here means this Light of *kammassakatā-ñāṇa*.

Those born as Buddhists and Hindus usually have *kammassakatā-ñāṇa*. It does not exist among other people and in the animal world. It also very rarely exists in hell, *asurakāya*-world and *peta*-world. Those beings who do not possess such Light remain within the sphere of *kammasammoha.* Those beings

1 It should however be noted that when one attains *Nibbāna*, the continuity of rebirths ceases.

2 *Pacceka-Buddha*; Individual Buddha. He is an *Arahat* who has realised *Nibbāna* without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

who exist in this sphere have no access to the path leading to Happiness in the *saṃsāra* and also to the path leading to rebirths in the higher abodes of men, *devas* and *Brahmās*. Thus the door is closed to these higher abodes and only the door to the Lower Abodes remain open. Thousands, tens of thousands, hundreds of thousand existences may pass, and yet they will not be able to come near to the sphere of Light even for once.

The Light of the World

As for embryo Buddhas who have received confirmation under previous Buddhas, even if they arise in the animal-world, this Ignorance cannot overcome them. This Light of *kammassakatā-ñāṇa* does not disappear in them. Although mention has often been made of this *kammassakatā-ñāṇa-sammādiṭṭhi* in many Buddhist texts, as this Light also exists in other numerous universes where Buddhas do not arise and in the world-cycle where a Buddha does not arise, the Omniscient Buddha arises in this world not to expound this Light, but to expound the Light that realises the Four Noble Truths. So this Light of *kammassakatā-ñāṇa-sammādiṭṭhi* does not deserve the epithet of the Light of the Buddha *Sāsana.* It cannot be termed so. It can only be termed as the Light of *saṃsāra* or the Light of the world.

Those wise people who encounter the Buddha *Sāsana* now, should not be satisfied with the mere attainment of the Light of *kammassakatā-ñāṇa-sammā-diṭṭhi* which is not the Light primarily intended by the Supreme Buddha. This is a very good point for the wise people to note.

Here ends the exposition of the first pair—Stark Ignorance of *Kamma* and the First Light.

(A) 2 and (B) 2. Stark Ignorance of *Dhamma* and the Second Light, *Dhammasammoha*

I shall now expound the second pair—*Dhammasammoha* and *Dhamma-vavatthāna-ñāṇa.* Of these, *Dhammasammoha* means the following:

(i) Not understanding the *dhamma* as *dhamma*, and

(ii) Not understanding the fact that *nāma* and *rūpa* (mind and body), comprising the five constituent groups of existence, are neither person, being, soul nor life, but, in reality, they are mere physical and mental phenomena.

Out of this Stark Ignorance of *Dhamma*, there arise three kinds of Errors, namely, (i) Erroneous Perception, (ii) Erroneous Thought, and (iii) Erroneous Belief.

(i) *Saññā-vipallāsa* (Erroneous Perception)

Saññā-vipallāsa means perceiving erroneously. *Dhamma* is not perceived as *dhamma*, but as person, being, soul, life, woman or man.

(ii) *Citta-vipallāsa* (Erroneous Thought)

Citta-vipallāsa means thinking erroneously. *Dhamma* is not thought of as *dhamma,* but as person, being, soul, life, woman or man.

(iii) *Diṭṭhi-vipallāsa* (Erroneous Belief)

Diṭṭhi-vipallāsa means believing erroneously. *Dhamma* is not believed as *dhamma*, but as person, being, soul, life, woman or man and being influenced by such wrong beliefs at all times.

Here ends the exposition of the three kinds of Errors which arise out of the Stark Ignorance of *Dhamma*.

Out of these three kinds of Errors there arise ten kinds of evil, such as *pāṇātipāta* (killing living beings) and all other kinds of evil and Wrong Views.

Dhamma-vavatthāna-ñāṇa

The Light of Analytical Knowledge of the Dhamma means the following:

(a) Realisation of the fact that in the world there is no person, no being, no soul, no life, no woman and no man apart from mere *dhammā-nāma* (mental phenomenon) and *rūpa* (physical phenomenon);

(b) Knowledge to differentiate between *nāma* and *rūpa*;

(c) Knowledge to differentiate between one physical phenomenon and another; and

(d) Knowledge to differentiate between one mental phenomenon and another.

This Light is nothing but the Light of Right Understanding called *diṭṭhivisuddhi* (Purification of Views).

This Stark Ignorance of Dhamma is very dreadful. Only when (beings) encounter a Buddha *Sāsanā,* can they clearly comprehend that physical and mental phenomena comprising the five constituent groups of existence are, indeed, real *dhamma.* Oth-

erwise, even after a lapse of hundreds, thousands, tens of thousand, millions and an *asaṅkheyya*[3] of existences, they do not understand the *dhamma* as *dhamma*. The Light of the Analytical Knowledge of the Dhamma has no opportunity ever to arise in their life-continua.

Nowadays, those *Bhikkhus* and lay persons who encounter the Buddha *Sāsana* and yet do not clearly understand *rūpadhamma* as physical phenomena and *nāmadhamma* as mental phenomena, remain within the sphere of this very dreadful Stark Ignorance of Dhamma; They have to remain helpless in this sphere of Stark Ignorance. As they have to remain in that sphere of Stark Ignorance and cannot attain the Light of the Analytical Knowledge of the Dhamma, the three kinds of Errors, the ten kinds of evil and many kinds of Wrong Views are developing in their life-continua; they are far from release from *saṃsāra*, and only the path of *saṃsāra* remains open for them to drift, sink and get drowned in the whirlpool of *saṃsāra*. It is, therefore, proper for the wise and mindful persons to strive to attain this Light of the Analytical Knowledge of the Dhamma, so that they may be able to analyse and determine the physical and mental phenomena.

Here ends the exposition of the second pair—Stark Ignorance of *Dhamma* and the Second Light.

(A) 3 and (B) 3. Stark Ignorance of Causation and the Third Light

I shall now expound the third pair —*Paccaya-sammoha* and *Paccaya-vavatthāna-ñāṇa*. Of these *Paccaya-sammoha* means the following:

(a) Not understanding the origin of *nāma* and *rūpa* (Mental and physical phenomena); and
(b) Not understanding the Dependent Origination as declared by the Buddha thus:

"Through Ignorance, *Kamma*-formations arise; through *Kamma*-formations, Consciousness arises; through Consciousness, Mental and Physical Phenomena arise; through Mental and Physical Phenomena, the six Bases arise; through the six Bases, Contact arises; through Contact, Sensation arises; through Sensation, Craving arises; through Craving, Clinging arises; through Clinging, Volitional action and further existence arise; through Volitional action and further existence, Rebirth arises; through Rebirth, there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair. Thus arises the unalloyed mass of Suffering."

Kāraka-diṭṭhi

Kāraka-diṭṭhi arises out of this Stark Ignorance of Causation. It means the Wrong View that *nāma* and *rūpa* can arise only when there is a Creator.

Paccaya-vavatthāna-ñāṇa

Paccaya-vavatthāna-ñāṇa means the following:

(a) Understanding the origin of *nāma* and *rūpa*; and
(b) Understanding the twelve links of the Dependent Origination.

"Through Ignorance, *Kamma*-formations arise; through *Kamma*-formations, Consciousness arises; through Consciousness, Mental and Physical Phenomena arise; through Mental and Physical Phenomena, the six Bases arise; through the six Bases, Contact arises; through Contact, Sensation arises; through Sensation, Craving arises; through Craving, Clinging arises; through Clinging, Volitional action and further existence arise; through Volitional action and further existence, Rebirth arises; through Rebirth, there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair. Thus arises the unalloyed mass of Suffering."

Out of this Stark Ignorance of Causation there arise the three kinds of Wrong Views, namely,

(i) *Ahetuka-diṭṭhi*,
(ii) *Visamahetu-diṭṭhi*,
(iii) *Pubbekata-hetu-diṭṭhi*.

(i) *Ahetuka-diṭṭhi* means the Wrong View that *nāma* and *rūpa* came into existence of their own accord and are uncaused and unconditioned.
(ii) *Visamahetu-diṭṭhi* means the Wrong View that *nāma* and *rūpa* which are uncaused and which cannot arise of their own accord, arise on account of a cause and that all beings, all formations and all physical and mental phenomena arise and remain in existence, e.g. on account of the power of the Eternal God. Such Wrong View as maintains the non-cause

3 *Asaṅkheyya*: unit followed by 140 cyphers.

as cause is called *Visamahetu-diṭṭhi*.

(iii)*Pubbekata-hetu-diṭṭhi* means the following: View that *nāma* and *rūpa* do not arise without cause or condition, nor by the power of the Almighty God, but, in fact, they are caused and conditioned, by the wholesome and unwholesome actions done by beings in their past existences. View that the past volitional actions of beings are the sole causes, is called *Pubbekata-hetu-diṭṭhi.*

Of these three Wrong Views, *Ahetuka-diṭṭhi* is a highly erroneous view, and so too is *Visama-hetu-diṭṭhi*. But *Pubbekata-hetu-diṭṭhi* is partially right, and so it is less erroneous than the other two.

How it is partially right

How it is partially right may be explained as follows:

There are *nāma* and *rūpa* produced by

(i) past *kammas,*

(ii) *paccuppanna-citta*—(Consciousness in the present life),

(iii) *paccuppanna-utu*—(Temperature in the present life),

(iv) *paccuppanna-āhāra*—(Nutriment in the present life).

Herein, in regard to *nāma* and *rūpa* which arise on account of past volitional actions, this View is partially right; but in regard to *nāma* and *rūpa* produced by Consciousness, Temperature and Nutriment, this View is wrong.

If we examine it with reference to the principles of Dependent Origination, this View is right in respect of those links out of the twelve links of the Dependent Origination, which are caused by past *kammas*; but in regard to the other links, such as Ignorance, *Kamma*-formations, Craving, Clinging and *kamma-bhava* (volitional actions which can bring about rebirth), which are produced by causes in the present life, this View is wrong.

If we examine it with reference to the principles of *Paṭṭhāna* (Relations), this View accepts only *Nānakkhaṇika-kamma-paccaya* (the relationship of past *kamma* to its effects) and rejects the other 23 Relations including the *Sahajāta-kamma-paccaya* (the relationship of present *kamma* to co-existing *dhamma*).Thus *Pubbekata-hetu-diṭṭhi* is partially right and generally wrong.

These three kinds of Wrong Views, other Wrong Views and Sceptical Doubts arise out of this Stark Ignorance of Causation.

Cūḷa-Sotāpanna

The realisation of the Dependent Origination—the Light of the Analytical Knowledge of Causation can overcome the following three Wrong Views:

(i) *Ahetuka-diṭṭhi* (View of Uncausedness of existence),

(ii) *Visama-hetu-diṭṭhi* (View of making non-

Acinteyya Sutta

(The Discourse on the Unthinkables)

Bhikkhus, there are these four unthinkables (not fit for speculative thought), not to be thought of, thinking of which would lead one to madness and frustration. What are the four?

1. *Bhikkhus*, the realm (*gocara*) of Buddhas is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.
2. *Bhikkhus*, the range of *Jhānas* attained by one who has practised *Jhānas* is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.
3. *Bhikkhus*, the resultant of *kamma* is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.
4. *Bhikkhus*, *loka-ciñta* (evolution of the world) is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.

—Aṅguttara-Nikāya, Catukka-nipāta, Apaṇṇaka-vagga, 7. Acinteyya Sutta, p. 239, 6th Syn.Edn.

cause as cause) and

(iii) *Pubbekta-hetu-diṭṭhi* (View that the past volitional actions of beings are the sole causes).

It is said in the Commentaries that one who possesses this Light of Analytical Knowledge of Causation becomes a *Cūḷa-Sotāpanna* (one whose future is ensured in the sense that his next existence will not be in an *Apāya* region). It is much to be striven for.

(A) 4 and (B) 4. Stark Ignorance of Three Characteristics of Life and the Fourth Light

I shall now expound the Stark Ignorance of Three Characteristics of life and the Light of Knowledge realising the Three Characteristics of life. Of these, *lakkhaṇasammoha* means the following:

(i) Not realising the fact of *anicca* (Impermanence) in that *nāma* and *rūpa* which are the outcome of the Dependent Origination are rapidly arising and vanishing;

(ii) Not realising the fact of *dukkha* which is very dreadful; and

(iii) Not realising the fact of *anatta* (not self)—that (*nāma* and *rūpa*) are not substance nor essence nor life of any being.

Lakkhaṇa-paṭivedha-ñāṇa

Lakkhaṇa-paṭivedha-ñāṇa means the following:

(i) Realising the fact of *anicca* in that *nāma* and *rūpa* which are the outcome of the Dependent Origination are rapidly arising and vanishing;

(ii) Realising the fact of *dukkha* which is very dreadful; and

(iii) Realising the fact of *anatta* in that (*nāma* and *rūpa*) are neither substance nor essence nor life of any being.

Only as all Buddhas, Individual Buddhas and *Arahats* attained this Light of *Lakkhaṇa-paṭivedha-ñāṇa*, did they get rid of all Defilements, all Fetters, the entanglement of *taṇhā* which binds beings to *saṃsāra* (round of rebirths) and from all kinds of dangers and *dukkha*. Those *Bhikkhus* and lay persons who do not attain this Light, cannot get rid of all Defilements, all Fetters, the entanglement of *taṇhā* which binds beings to *saṃsāra* and from all kinds of dangers and *dukkha*. Only when they attain this Light and overcome the Stark Ignorance of the three Characteristics of life, can they get rid of all Defilements, all Fetters, and the entanglement of *taṇhā* and attain *Nibbāna*.

Here ends the exposition of the Fourth Stark Ignorance and the Fourth Light.

(A) 5 and (B) 5. The Fifth Stark Ignorance and the Fifth Light

I shall now expound the Stark Ignorance of *Nibbāna* and the Light of the Knowledge realising *Nibbāna*.

Nibbāna-sammoha

The Stark Ignorance of *Nibbāna-sammoha* may be explained as follows—

While the beings are wandering in the vicious circle of existence, they do not understand that by practising such and such *dhammas,* all Defilements, all Fetters, the entanglement of *taṇhā* and various kinds of *dukkha* would come to complete cessation which is the state of *santi* (Absolute Peace).

When the five kinds of Light are attained one after another after overcoming the five kinds of Stark Ignorance, one after another, and as soon as the Fifth Light is attained, the five kinds of Stark Ignorance come to complete cessation.

Complete cessation of the five kinds of Stark Ignorance never to arise again, is the state of *santi*. Such complete cessation includes the cessation of all evil, all wrong beliefs and all *dukkhas* in the Four Lower Worlds.

Nibbāna-paṭivedha-ñāṇa

Realisation of the fact that such state of *santi* really exists and experiencing it, is called the Light of *Nibbāna-paṭivedha-ñāṇa* (Knowledge realising *Nibbāna*). The Four Knowledges of the Four Holy Paths are called the Light of the Knowledge realising *Nibbāna.*

Here ends the exposition of the
Fifth Stark Ignorance and the Fifth Light.

Here ends the brief exposition of the
five kinds of Stark Ignorance and the five kinds of Light.

Chapter II

Of these five Lights, the First Light of *Kammassakatāsammā-diṭṭhi* is not yet the Light of the Buddha *Sāsana;* it is only the Light of *saṃsāra* or the Light of the World.

(1) *Dhamma-vavatthāna-ñāṇa*—Second Light
(2) *Paccaya-vavatthāna-ñāṇa*—Third Light
(3) *Lakkhaṇa-paṭivedha-ñāṇa*—Fourth Light
(4) *Nibbāna-paṭivedha-ñāṇa*—Fifth Light

Only the above four Lights are, in reality the Light of the Buddha *Sāsana.* So I shall not expound the First Light, but shall expound the truth of the said four Lights of the Buddha *Sāsana* at moderate length.

Six kinds of *dhātu* (elements)

As regards the Light of the Analytical Knowledge of the Dhamma, with reference to the question—after attaining how much intuitive knowledge of *rūpa* and *nāma* (Body and Mind) can one attain the Second Light of *Dhamma-vavatthāna*, most briefly speaking, one attains this Light when he attains the intuitive knowledge of the following six elements:

(1) *Pathavī-dhātu*—(Element of Extension)
(2) *Āpo-dhātu*—(Element of Cohesion or Liquidity)
(3) *Tejo-dhātu*—(Element of Kinetic Energy)
(4) *Vāyo-dhātu*—(Element of Support or Motion)
(5) *Ākāsa-dhātu*—(Element of Space), and
(6) *Viññāṇa-dhātu*— (Consciousness Element).

Although in ordinary parlance we say "individual", "being", "self", "soul", according to *Abhidhamma* (Higher Doctrine), there is no such thing as individual, being, self or soul. In reality, there exist only such elements as *pathavī,* etc. Only in mundane conceptual terms we have to call such things as "individual", "being", "self" or "soul" and these are mere concepts of names.

For example

In the world there are various objects which are made of timber and bamboo. There are things called "house", "monastery", "temple", "rest-house" and "pandal". Herein, the name "house" is neither the name of timber nor that of bamboo, but it is a name given to an object which is constructed in correspondence with a particular form. While timber and bamboo remain in the standing trees, they are not called "house", nor do they receive the name "house". Only when an object has been constructed in the form of a house, the temporary name "house" appears as if it suddenly falls from the sky. So according to *Abhidhamma,* there is no such thing as "house", but in reality, there exist timber and bamboo only.

In regard to "house", as it is a formal concept which appears after the house has been constructed, it is not a reality. If this house be demolished and a monastery be constructed in the monastic compound, the form of the monastery appears and it has to be called "monastery". The form of the house disappears and the name "house" also disappears. Again, if that monastery be demolished and a temple or a steeple be constructed in front of a pagoda, the form of temple or steeple appears and it has to be called "temple" or "steeple". It is not to be called "monastery" and the name "monastery" disappears. Then again, if that temple be converted into a rest-house, the name "temple" disappears and the name "rest-house" appears. Next, if that rest-house be converted into a pandal, the name "rest-house" disappears and the name "pandal" appears. When forms are destroyed, names disappear. Only when forms appear, names also appear.

As regards timber and bamboo, while they are in the standing trees, they are timber and bamboo; even if they are in the forms of "house", "monastery", "temple", "rest-house" or "pandal", they are still timber and bamboo. When the pandal be demolished and the building material be heaped up, they are called "heaps of timber" and "bamboo". So the forms such as "house", "monastery", "temple", "rest-house" and "pandal" which appear only when timbers or bamboos are constructed collectively, are not the things which come into existence as such from the beginning. As for timber and bamboo, they came into existence as such from their first growth. So according to *Abhidhamma,* there is no such thing as "house", "monastery", "temple", "rest-house", or "pandal", there exist only timber and bamboo.

According to Conventional Truth, even if we say—"house exists", it is not *musāvāda* (telling lies).

Why? Because it is the term conventionally accepted by the people, it is not that it does deceive anybody. According to *Abhidhamma,* if we say "house exists", it is wrong. Why? Because it is a formal concept which appears only when the architects have constructed the house, and people conventionally call it "house". When one asks another, "Which is called 'house'?", the latter will point his finger at the building and say, "This is 'house'." According to convention it is correct, but according to *Abhidhamma,* it must be said to be erroneous.

How it is erroneous is as follows—If it be asked whether the pointing finger touches the house or the timber and bamboo, "house" being a formal concept and it being not a reality, cannot be touched by the pointing finger. Only timber and bamboo being objects which really exist can be touched by the pointing finger. Here it is misconception of timber and bamboo as "house". It is misapplication of the name of the form "house" to timber and bamboo. If "house" be the name of timber and bamboo, they must possess that name while they are standing as trees; and even if timber and bamboo be converted into any other kinds of objects, the name "house" must always accompany them. But such is not the case. Only while the form of the house exists, the name "house" can exist. Apply this principle to the case of "monastery", "temple", "rest-house", and "pandal", and analyse, examine and understand the difference between Convention and the *Abhidhamma*.

Of these two, convention has to be used in the mundane sphere, which it cannot get over. Only the *Abhidhamma* can get over the mundane, and cause one to reach the supramundane sphere. In the construction of couch, throne, bench, boat, cart, etc., according to convention there exist couch, throne, bench, boat, cart, etc. But according to *Abhidhamma*, there is no couch, bench, boat, cart, etc., there exist only materials. In making earth into pots, basins, cups and vessels, according to convention there exist pots, basins, cups and vessels; but according to *Abhidhamma* there are no pots, no basins, no cups, and no vessels; there exists earth only. (i) In making iron into various objects, (ii) in making copper, gold and silver into copper-ware, gold-ware and silver-ware, and (iii) in making yarns into various kinds of coats, towels, ladies and gents apparels, according to convention there exist those various finished articles; but according to *Abhidhamma* the above mentioned objects do not exist; only there exist timber, bamboo, earth, iron, copper and yarn. Analyse, examine and understand all these differences.

In the cases of "individual", "being", "self" and "soul", according to convention there are individual, being, self and soul. But according to *Abhidhamma* there are no individual, no being, no self and no soul, but only such elements as *pathavī,* etc. There are no *devas*, no Sakka, no *Brahmā,* no cattle, no buffalo, no elephant and no horse, but only such elements as *pathavī,* etc. There is no woman, no man, no "so and so", no "I" and no "he" but only such elements as *pathavī,* etc. There are no head, no legs, no hands, no eyes, no nose, but only such elements as *pathavī,* etc. There are no head hairs, no body hairs, no nails, no teeth, no skin, no flesh, no sinews, no bones, no bone-marrow, no kidney, no heart, no liver, no pleura, no spleen, no lungs, no intestines, no mesentery, no stomach, no faeces, but only such elements as *pathavī,* etc.

If we analyse with knowledge, concepts of all forms big and small which have always been wrongly perceived throughout the *saṃsāra* as various kinds of objects, we shall find that there is nothing but a heap of elements, a mass of elements, a collection of elements or a lump of elements. Such knowledge is called the Light of the Analytical Knowledge of the Dhamma.

Analysis of *Pathavī*

I shall now briefly expound the Four Great Elements such as *pathavī.*

(1) *Pathavī* (Element of extension) or (Earth element)
Pathavī has the characteristic of hardness or softness. Such softness or hardness is the Earth element in the Ultimate sense.

(2) *Āpo* (Element of cohesion or liquidity) or (Water element)
Āpo has the characteristic of cohesion or liquidity. Such cohesion or liquidity is the Water element in the Ultimate sense.

(3) *Tejo* (Element of kinetic energy) or (Fire element)
Tejo has the characteristic of heat or cold-

ness. Such heat or coldness is the Fire element in the Ultimate sense.

(4) *Vāyo* (Element of motion or support) or (Wind element)
Vāyo has the characteristic of motion or support. Such motion or support is the Wind element in the Ultimate sense.

The meanings of these Four Great Elements should be thoroughly studied and learnt by heart.

I shall now expound the said four elements—Earth, Water, Fire, Wind—in such a way that the Light of *Dhamma-vavatthāna-ñāṇa* may be fully comprehended.

Earth element in the Ultimate sense means the mere property of hardness. If an "atom" of a particle be divided into one hundred thousand parts, there will not be any hard substance whatsoever (in the Ultimate sense) even to the extent of one hundred thousandth part of an atom. In the very clean water of the river, of the creek, water that oozes out from the earth and spring water, or in the light of the sun, moon, stars, and ruby, or in the sounds that travel far and near such as the sounds of a bell or a brass gong, or in the gentle breeze, soft wind, gale and storm, or in the smells that float in the air in all directions far and near, such as fragrant smells and putrid smells—in all these there are Earth elements in the Ultimate sense.

I. Proof by Means of the Text

(1) The four elements co-exist and are inseparable.

(2) There is the following declaration—

"Ekaṃ mahā-bhūtaṃ paṭicca tayo mahā-bhūtā, tayo mahā-bhūte paṭicca ekaṃ mahā-bhūtaṃ, dve mahā-bhūte paṭicca dve mahā-bhūtā."

(Depending on one of the *Mahābhūta*, the remaining three arise; depending on three of the *Mahābhūta*, the remaining one arises; depending on two of the *Mahābhūta*, the remaining two arise.)

(3) The Commentaries say: *Pathavī*—Earth element has the function of receiving Water element, Wind element and Fire element.

(4) The characteristics of Water, Wind and Fire elements are such that they cannot come into existence without depending on Earth element.

Judging from the above facts, it should be understood that various kinds of water, colours, sounds, winds and smells mentioned above, are replete with Earth elements.

This is the proof by means of the Texts.

II. Proof by Means of Characteristics

It is evident that in a mass of water or in a mass of wind, the lower layers successively support the upper ones. This state of support is not the characteristic of *āpo*, because cohesion only is the characteristic of *āpo*. It is not the characteristic of *tejo*, because heat or cold only is the characteristic of *tejo*. It therefore concerns the characteristics of *pathavī* and *vāyo*. The state of support is possible only when it is combined with hardness. Of these two, hardness is called Earth in the Ultimate sense and support is called Wind in the Ultimate sense. Here, support called Wind element has to depend on hardness called Earth element. It cannot come into existence of its own accord. Try and see the difference between hardness and support.

Thus it should be understood as follows—From the fact that the characteristics of hardness (*kakkhaḷa-lakkhaṇa*) are present in the above-mentioned Water and Wind, it is evident that Earth elements are also present in them. Although the characteristics of hardness exist in the Light such as the light of the sun, etc., in the sounds such as the sound of the bell, etc., and in the smells such as the fragrant smells, etc., these objects according to their nature, as they are so weak that proof by characteristics is impossible, and their presence can only be proved by means of the Texts. The examples of clean water, wind, moon-light, sounds and smells are given here just to make the following clear:

(1) That Earth element is the mere inherent property of hardness.

(2) That in the Earth element there is no hard substance whatsoever even to the extent of one hundred thousandth part of an "atom."

Although Earth element is mere hardness without any substance, some of it is comparatively hard and some of it is comparatively soft. So, keeping

the hardness found on the blade of *Vajira* (Thunderhead) weapon at one extreme and the hardness found in the corporeal-groups of moonlight at the other extreme, the various grades of hardness and softness between the said two extremes in which the Earth element exists should be understood. The characteristic of hardness in this Earth element should be contemplated as an Ultimate Truth and not in accordance with conventional perception. Hardness in the moon light, etc., cannot be detected by contemplation in accordance with conventional perception.

When crores, hundreds of thousands and tens of thousands of Earth elements which are mere properties of hardness, are held together by means of *āpo* (Element of cohesion), a name of a form—"atom"—comes into existence. When crores, hundreds of thousands and tens of thousands of such atoms are held together, the names of such forms as lice, bugs etc., appear. Thus, it should be understood that, if the bulk be gradually increased, in the case of beings, the names of beings ranging from the smallest to that of Asurinda (King of *Asuras*) whose height is 4800 *yojanas*, come into existence; and in the case of external objects, the names of the smallest object, to that of Mt. Meru which is 168000 *yojanas* high and that of the Great Earth which is 240,000 *yojanas* deep, come into existence.

In all groups or lumps of corporealities contained in such objects as lice, atom, etc., the Earth element (hardness) is the basic. Except this Earth element, there is no other element which has the property of hardness. Water element, Wind element and Fire element also have to depend on it.

Thus the greatness of the function of this Earth element should be understood.

If you desire to contemplate Earth in the Ultimate sense only in either Mt. Meru or the Great Earth, you should pick out the mere property of hardness which is devoid of any substance even to the extent of an "atom", and contemplate it. Then it will be seen as a reflection in a mirror or in a mass of clean water without (mixing with) any substance even to the extent of an "atom." If any substance of any dimension even to the extent of an atom appears in your mind, it is not Earth in the Ultimate sense. It has been mixed up with the Concept of form. In contemplating arisings and vanishings of phenomena, if pictorial ideas are mixed up, clear comprehension of characteristics cannot be achieved.

With reference to the practice of contemplating elements, the Venerable Puṇṇa Mahāthera[4] taught the Venerable Ānanda with the example of a reflex image in a mirror and the Venerable Ānanda became a *Sotāpanna* with the aid of this example only.

In contemplating all objects (both animate and inanimate) including Mt. Meru and the Great Earth, if a person can clearly comprehend the property of hardness—the Earth element (in the Ultimate sense) without mixing it with any substance even to the extent of an "atom", it will be easy for him to clearly comprehend the Earth elements in all lesser animate and inanimate objects. Even if the reflection in the mirror, the reflection in the water, the shadow of a tree, the shadow of a mountain and so forth, be as large as Mt. Meru, when there is opportunity for them to disappear or be destroyed, they can disappear or be destroyed for more than a hundred times during the period occupied by a wink or a flash of lightning, as they are devoid of substance even to the extent of an "atom". In the same way, he will be able to grasp in his contemplation that the Earth elements which are as large as Mt. Meru and which pervade immensely in all directions, are devoid of any substance or lump in the Ultimate sense, even to the extent of an "atom", and that when there is opportunity for them to disappear or be destroyed, they can disappear or be destroyed more than a hundred times during the period occupied by a wink or a flash of lightning.

When a person contemplates Earth elements in his own body, so that he may attain the Light, he should contemplate his body part by part so that he may be able to comprehend each part. When he contemplates a part for instance such as his head, he should contemplate it right through without any distinction between the exterior and the interior. (In such contemplation), the element of colour might stand in the way. Pictorial ideas also might stand in the way. Exercise your intellectual faculty very hard.

As regards the lower parts of the body down to the soles, he should contemplate his body part by

[4] *Abhidhamma Piṭaka, Paṭṭhāna, Pāḷi*, Book 1, page 19, 6th Syn, Edn.

part, so that he may be able to comprehend each part. After he has thus contemplated all the parts of the body, whenever he contemplates (*Pathavī*) on (the part) the head, he will comprehend all other parts of the body down to the soles simultaneously. If a person realises the element in his own body, he will be able to comprehend the element in all beings in the infinite number of universes and world-cycles. When a person realises this *pathavī* (Earth element), the comprehension of Water element, Wind element will be very easy.

Here ends the brief analysis of *Pathavī.*

Analysis of *Āpo*

In the Ultimate sense, Water element means the mere property of cohesion. When this cohesion—Water element in the Ultimate sense—is strong, it is Water element having the characteristic of *paggharaṇa* (wetness or liquidity).

This Water element in the Ultimate sense, which is mere property of cohesion (*ābandhana kiriyā*) does not contain any substance even to the extent of one hundred thousandth part of an "atom." As Water element binds the other elements, namely, Earth element, Wind element, Fire element, which co-exist with it in the same corporeal group of elements, they can stand together and depend on one another. When Water element which holds them together, disappears, the other three elements also disappear instantaneously.

This is about the usefulness of Water element in a corporeal-group.

Corporeal groups can exist in this world in various forms, sizes and dimensions ranging from *Paramāṇu,* the tiniest "atom" to *Asurinda* (King of *Asuras*) in the world of beings, and to Mt. Meru, Mt. Cakkavāḷa and the Great Earth in the external world, on account of this Water element. Apart from this Water element there is no other element which can hold the elements together. If cohesion in Mt. Meru which is 168000 *yojanas* high be destroyed, that Mt. Meru itself will disappear instantaneously. If cohesion in Mt. Cakkavāḷa which is 164000 *yojanas* high be destroyed, Mt. Cakkavāḷa itself will disappear instantaneously. If cohesion in the Great Earth be destroyed, the Great Earth itself will disappear instantaneously leaving only an open space, behind. Why? Because when there is no cohesion to hold them together, the elements of Earth, Fire and Wind which are in Mt. Meru, Mt. Cakkavāḷa and the Great Earth, being unable to support or depend on one another disintegrate. Excepting *Nibbāna*, all *paramattha dhamma* (Real *dhammas*) which have the characteristics of formations, cannot remain even for a period occupied by a wink or a flash of lightning, without support or help.

If one desires to contemplate the Water element in Mt. Meru, Mt. Cakkavāḷa and the Great Earth, one should contemplate cohesion—only without confusing it with hardness (which is the Earth element). Colour and pictorial ideas are prone to stand in the way. If colour and pictorial ideas obstruct the analytical Knowledge of the *Dhamma*, one may not be able to see (realise) the becomings and vanishings when one contemplates them later. Real *anicca*, Real *dukkha* and Real *anatta* can be realised only when one clearly comprehends the *paramattha dhammas* (the Ultimate truth).

As has already been explained in relation to Earth element, in this Water element also, when one clearly comprehends that water element is mere cohesion, one will realise that there is no substance whatsoever even in Mt. Meru and the Great Earth, just as there is no substance in the images of rain, clouds, sun, moon and trees in the mirror or in the water.

If one can comprehend this element in Mt. Meru and the Great Earth, it will be very easy for one to comprehend it in men, *devas, Brahmās* and all other beings, and the essential thing is to comprehend it in living beings. I begin my explanation with Mt. Meru and the Great Earth, just to pave the way for comprehending it in living beings.

Only after thorough comprehension of this element in one's body from head to soles, one should contemplate it in other beings.

Analysis of *Tejo*

Fire element in the Ultimate sense means the mere property of heat or cold. Heat or cold is what makes the other three coexistent elements mature and strong. Both heat and cold have the power of imparting heat to the other elements which consist with them in the same corporeal groups so that each of them may get mature and strong. In the case of eggs

laid by a hen in her nest, only if the mother-hen constantly broods them by imparting her heat to them, the eggs can mature and chickens can come into existence. If the mother-hen does not brood them and give them heat, chickens cannot come into existence and the eggs become rotten as soon as the heat received by the eggs while they were in mother's womb is exhausted.

Here, this element of *Tejo* resembles the mother-hen, and the remaining three Elements resemble the yolk of an egg. Only in combination with Fire element, can hardness (Earth element) come into existence successfully; only in combination with Fire element, can cohesion (Water element) come into existence successfully; and in combination with heat or cold (Fire element) can vibration (Wind element) come into existence successfully. They cannot come into existence successfully without Fire element.

Water in the great ocean, water in the seas, water that supports this Great Earth are dependent on the (cold) Fire element; they have to continue their existence subject to its control. Mt. Meru, Mt. Cakkavāḷa and the Great Earth also are dependent on the (cold) Fire element.

In contemplating Fire element only, without mixing it up with the other elements, one should contemplate only coldness in cold articles and heat in hot articles and one should not allow them to be mixed up with the concepts of colour, form, size and dimensions. The fact that this Fire element does not contain any hard substance even to the extent of an "atom" is evident. For this reason, when Fire element is clearly comprehended, one will clearly comprehend that this element does not contain any solid substance of any dimension whatsoever, just as the reflex images of sun, moon, clouds, rain seen in the mirror or water do not contain any substance, although these subjects appear to be large in your perception.

In contemplating this element in one's own body, one should contemplate only such parts of the body as one's knowledge can grasp.

When one can clearly comprehend this element in the whole body, one will be able to comprehend it in innumerable other beings.

Here ends the analysis of *Tejo.*

Appendix 1
Five Questions on *Kamma*

By Mahāthera Ledi Sayadaw, D. Litt., Aggamahāpaṇḍita

The Monywa Ledi Sayadaw was approached by a group of French thinkers, of Paris, who submitted certain questions on *Kamma* and kindred subjects. The following is an English translation of the questions—five in number—and of the Venerable Sayadaw's replies thereto.

The translator from the original French and Burmese texts frankly acknowledges the difficulty of his task, taking into consideration that the subjects dealt with are of the deepest metaphysical import. His acknowledgments are due to U Nyana, the learned Patamagyaw, of Masoyein-Kyaungdaik, whose wide reading of the Buddhist Scriptures and deep knowledge of *Pāli* have been of much help to the translator.

Namo tassa bhagavato arahato sammā sambuddhassa.

I. Q: Do the *Kammas* of parents determine or affect the *kammas* of their children? (Note—Physiologically, children inherit the physical characteristics of their parents).

A: Physically, the *kammas* of children are generally determined by the *kammas* of their parents. Thus healthy parents usually beget healthy offspring, and unhealthy parents cannot but beget unhealthy children. On the other hand, morally, the *kamma* of a father or mother does not in any way affect or determine the *kamma* of their child. The child's *kamma* is a thing apart of itself—it forms the child's individuality, the sum-total of its merits and demerits accumulated in its innumerable past existences. For example, the *kamma* of the Buddha to be—Prince Siddattha, was certainly not influenced by the joint *kammas* of his parents, King Suddhodana and his Spouse, Queen Maya. The glorious and powerful *kamma* of our Buddha to be transcended the *kammas* of his parents which jointly were less potent than his own.

II. Q: If the *kammas* of parents do not influence those of their children, how would the fact be explained that parents who suffer from certain virulent diseases are apt to transmit these evils to their offspring?

A: Where a child inherits such a disease, it is due to the force of the parent's characteristics because of the force of the latter's *utu* (conditions favourable to germination). Take, for example, two seeds from a sapling; plant one in inferior, dry soil; and the other in rich, moist soil. The result, we will find, is that the first seed will sprout into a sickly sapling and soon show symptoms of disease and decay, while the other seed will thrive and flourish, and grow up to be a tall, healthy tree.

It will be observed that the pair of seeds taken from the same stock grow up differently according to the soil into which they are put. A child's past *kamma* (to take the case of human beings) may be compared to the seed; the physical disposition of the mother to the soil; and that of the father to the moisture which fertilises the soil. Roughly speaking, to illustrate our subject, we will say that, representing the sapling's germination, growth and existence as a unit, the seed is responsible for say one-tenth of them, the soil for six-tenths, and the moisture for the remainder three-tenths. Thus, although the power of germination exists potentially in the seed (the child), its growth is powerfully determined and quickened by the soil (the mother), and the moisture (the father.)

Therefore, even as the conditions of the soil and moisture must be taken as largely responsible factors in the growth and condition of the tree, so must

the influences of the parents (or progenitors, in the case of the brute world) be taken into account in respect to the conception and growth of their issue.

The parents' (or progenitors') share in the *Kamma* determining the physical factors of their issue is as follows—If they are human beings, then their offspring will be a human being. If they are cattle, then their issue must be of their species. If the human beings are Chinese, then their offspring must be of their race. Thus, the offspring are invariably of the same genera and species, etc., as those of their progenitors. It will be seen from the above that, although a child's *kamma* be very powerful in itself, it cannot remain wholly uninfluenced by those of its parents. It is apt to inherit the physical characteristics of its parents. Yet, it may occur that the child's *kamma*, being superlatively powerful, the influence of the parents' joint *kammas* cannot overshadow it. Of course, it need hardly be pointed out that the evil (physical) influences of parents can also be counteracted by the application of medical science.

All beings born of sexual cohabitation are the resultant effects of three forces—one, the old *kamma* of past existences, the next, the seminal fluid of the mother, and the third, the seminal fluid of the father. The physical dispositions of the parents may, or may not, be equal in force. One may counteract the other to a lesser or greater extent. The child's *kamma* and physical characteristics, such as race, colour, etc., will be the product of the three forces.

III. Q. On the death of a sentient being, is there a "soul" that wanders about at will?

A: When a sentient being leaves one existence, it is reborn either as a human being, a *Deva*, a *Brahma*, an inferior animal, or as a denizen of one of the regions of hell. The sceptics and the ignorant people hold that there are intermediate stages—*Antarabhava*–between these; and that there are beings who are neither of the human, the *Deva* or the *Brahma* worlds, nor of any one of the states of existences recognised in the Scriptures—but are in an intermediate stage. Some assert that these transitional beings are possessed of the five *khandhas.*[1]

Some assert that these beings are detached "souls" or spirits with no material envelopes and some again, that they are possessed of the faculty of seeing like *Devas* and further, that they have the power of changing at will, at short intervals, from one to any of the existences mentioned above. Others again hold the fantastic and erroneous theory that these beings can, and do, fancy themselves to be in other than the existence they are actually in; thus, to take for example one such of these suppositious beings. He is a poor person—and yet he fancies himself to be rich. He may be in hell—and yet he fancies himself to be in the land of *Devas*, and so on. This belief in intermediate stages between existences is false, and is condemned in the Buddhist teachings. A human being in this life who by his *Kamma* is destined to be a human being in the next will be re-born as such; one who by his *Kamma* is destined to be a *deva* in the next, will appear in the land of *devas*; and one whose future life is to be in hell, will be found in one of the regions of hell in the next existence.

The idea of an entity or soul or spirit "going", "coming", "changing", or "transmigrating" from one existence to another is that entertained by the ignorant and the materialistic, and is certainly not justified by the Dhamma; there is no such thing as "going", "coming", "changing", etc., as between existences. The conception which is in accordance with the Dhamma may perhaps be illustrated by the picture thrown out by the cinematograph, or the sound emitted by the gramophone, and their relation to the film or the sound-box and disc respectively. For example, a human being dies and is reborn in the land of *devas*. Though these two existences are different, yet the link or continuity between the two at death is unbroken in point of time. And so in the case of a man whose future existence is to be the nethermost hell. The distance between hell and the abode of man appears to be great. Yet, in point of time, the continuity of "passage" from the one existence to the other is unbroken, and no intervening matter or space can interrupt the trend of this

1 *khandha*: The 5 'Groups', are called the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality-group (*rūpa-khandha*), (2) the Feeling-group (*vedanā-khandha*), (3) the Perception-group (*saññā-khandha*), (4) the Mental-Formation-group (*saṅkhāra-khandha*), (5) the Consciousness-

man's *kamma* from the world of human beings to the regions of hell. The "passage" from one existence to another is instantaneous, and the transition is infinitely quicker than the blink of an eyelid or a lightning-flash.

Kamma determines the realm of rebirth and the state of existence in such realms of all transient beings (in the cycle of existences which have to be traversed till the attainment at last of *Nibbāna*).

Kammas in their results are manifold, and may be effected in many ways. Religious offerings (*Dāna*) may obtain for a man the privilege of rebirth as a human being, or as a *deva*, in one of the six *deva*-worlds according to the degree of the merit of the deeds performed. And so with the observance of religious duties (*sīla*). The five *jhanas* or states of enlightenment, are found in the *Brahma* worlds or *Brahma-lokas* up to the summit, the twentieth *Brahma* world. And so with bad deeds, the perpetrators of which are to be found, grade by grade, down to the lowest depths of the nethermost hell. Thus, our *kammas*, past, present and future, were, are, and will ever be the sum-total of our deeds, good, indifferent or bad, according as our actions are good, indifferent or bad. As will be seen from the foregoing, our *kammas* determine the changes in our existences.

"Evil spirits" are therefore not beings in an intermediate or transitional stage of existence, but are really very inferior beings, and they belong to one of the following five realms of existence, which are namely World of men; World of *devas*; The regions of hell—Animals below men; and *Petas.*[2]

They are very near the world of human beings. As their condition is unhappy, they are popularly considered as evil spirits. It is not true that all who die in this world are reborn as evil spirits, though human beings who die sudden or violent deaths are apt to be reborn in these lowest worlds of *devas*.

IV. Q: Is there such a thing as a human being who is reborn and who is able to speak accurately of his or her past existence?

A: Certainly, this is not an uncommon occurrence, and is in accordance with the tenets of Buddhism in respect to *kamma*. Such a person is called a *jātissarapuggalo* from *jāti*, existence; *sara*, remembering; and *puggalo*, rational being.

The following (who form an overwhelming majority of human beings) are unable to remember their past existences if, and when reborn as human beings.

Children who die young.
Those who die old and senile.
Those who are strongly addicted to the drug or drink habit.

Those whose mothers, during their conception, have been sickly or have had to toil laboriously, or have been reckless or imprudent during pregnancy. The children in the womb being stunned and startled lose all knowledge of their past existences.

The following are possessed of a knowledge of their past existences, viz.——

Those who are not re-born (in the human world) but proceed to the world of *devas*, of *Brahmas*, or to the regions of hell, remember their past existences.

Those who die sudden deaths from accidents, while in sound health, may also be possessed of this faculty in the next existence, provided that the mothers, in whose wombs they are conceived, are healthy, clean-lived and quiet women.

Again, those who live steady, meritorious lives and who (in their past existences) have striven to attain, and have prayed for this faculty often attain it.

Lastly, the Buddha, the *Arahants* and *Ariyas* attain this gift which is known as *pubbenivāsa-abbhiññā*.

---

group (*viññāṇa-khandha*). "Whatever there exists of corporeal things, whether one's own or external, gross or subtle, lofty or low, far or near, all that belongs to the Corporeality-group. Whatever there exists of feeling... of perception... of mental formations... of consciousness... all that belongs to the Consciousness-group" (S. VIII. 8f)

—"Buddhist Dictionary"
Nyanatiloka

2 See *Pāli* Glossary.

V. Q: Which are the five *Abbhiññā*? Are they attainable only by the Buddha?

A: The five *Abbhiññā* (Psychic powers) *Pāli Abhi*, excelling, *ñāṇa,* (wisdom) are—*Iddhividha,* Creative power; *Dibbasota,* Divine Ear; *Cittapariyañāṇa,* Knowledge of others' thoughts; *Pubbenivāsānussati,* Knowledge of one's past existences; and *Dibbacakkhu,* Divine eye.

The five *Abhiññā* are attainable also by *Arahants* and *Ariyas* and not only the above, but by ordinary mortals who practise according to the Scriptures; as was the case with the hermits, etc., who flourished before the time of the Buddha and who were able to fly through the air and traverse different worlds.

In the Buddhist Scriptures, we find clearly shown, the means of attaining the five *abhiññā*; and even now-a-days, if these means are carefully and perseveringly pursued, it would be possible to attain these. That we do not see any person endowed with the five *abhiññā* today, is due to the lack of strenuous physical and mental exertion towards their attainment.

Appendix 2
Anattanisaṃsa

A Concise Description of The Advantages Arising Out of The Realisation of *Anatta*

By the Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Being an extract from *Anatta-Dīpanī,* translated by U Sein Nyo Tun, I.C.S. Retd.)

I shall now show the advantages arising out of the ability to attain a realisation of the characteristic of *anatta.*

If one can clearly perceive the characteristic of *anatta*, one attains the stage of the knowledge of *sotāpatti-magga* (Path of the Stream-winner) wherein *atta-diṭṭhi* (ego-delusion) or *sakkāya-diṭṭhi*[3] (personality belief) is totally eradicated.

Anatta Realisation and Past *Kammas*

All beings who drift and circulate in the long and beginningless round of rebirths called *saṃsāra* rarely encounter a Buddha *Sāsana.* They do not encounter a Buddha *Sāsana* during the space of even a hundred thousand world-cycles. They do not get the opportunity of meeting a Buddha *Sāsana* even once though an infinite number of world-cycles elapse. The number of existences and the number of world-cycles in which they have been afflicted by evils and errors predominate. Hence, in the mental make-up of a being, there are at all times an infinite number of *kammas* that can result in that being being cast in the *avīci* hell. In the same way, there are at all times in infinite number of *kammas* that can result in that being being cast in the *Sañjīva* and the rest of the other hells,[4] or in that being being reborn in the various kinds of *peta*, *asurakāya*, and animal existences.

Atta-diṭṭhi is the head—the chief—of the old *akusala kammas* that thus accompany beings incessantly. As long as *sakkāya-diṭṭhi* exists, these old *akusala kammas* are fiery and full of strength. Though beings may be enjoying happiness and prosperity as *devas* or as Sakka in the six *deva-lokas*, they are obliged to exist with their heads forever turned towards the four *apāya-lokas*. In the same way, though beings may be enjoying happiness and prosperity in the *rūpa brahma* and *arūpa brahma-lokas*, they are obliged to exist with their heads forever turned towards the four *apāya-lokas.*

3 Known in the West as "self-identity."

4 1. *Sañjīva*, 2. *Kālasutta*, 3. *Saṅghāta*, 4. *Roruva*, 5. *Mahāroruva*, 6. *Tāpana*, 7. *Mahātāpana*, 8. *Avīci.*

Palm fruits in a palm grove possess an ever existing tendency to fall to the ground even though they may be attached to the tops of the palm trees. So long as the stalks are firm, they remain on the trees, but directly the stalks weaken, they inevitably fall to the ground. In the same way, *devas* and *brahmās* afflicted with *atta diṭṭhi* get the opportunity to exist in the *deva* and *brahma-lokas* only as long as the "stalks" of the vital life forces as *devas* and *brahmās* remain intact. When these "stalks" of vital life forces are severed, they inevitably descend to the lower *lokas*, just like the palm fruits. This is indeed so because the *sakkāya-diṭṭhi* that is ever present in the mental make-up of a being is a great burden that is more burdensome than even the great Mount Meru inasmuch as such *sakkāya-diṭṭhi* gathers within its folds an infinite number of *akusala-kammas*.

Thus, beings in whose mental make-up *sakkāya-diṭṭhi* exists are continually obliged to descend or fall towards the *apāya-lokas,* although they may be living in the highest of the *brahma-lokas*. The cases of those beings living in the lower *brahma-lokas*, or the *deva-lokas*, or the human world are much worse and need no further comment. Although such beings may be existing as *brahmā* kings, *deva* kings or *Sakka* kings, their mental make-up contains, ready-made, the eight great hells. Similarly, their mental make-up contains, ready-made, the infinite numbers of lesser hells, the *peta* worlds, the *asurakāya* worlds, and the animal worlds. It is because these beings do not know that the tendency towards these lower and misery-filled worlds is for ever present in their mental make-up, that *brahmā* kings and *deva* kings can afford to derive pleasure and enjoyment from those existences as such.

All the old *akusala kammas* which have for ever accompanied beings throughout the long and beginningless round of rebirths called *saṃsāra* are completely extinguished as soon as *sakkāya-diṭṭhi*, which is their head, disappears entirely.

Not to say of these old *akusala-kammas* that have accompanied beings from previous existences and previous worlds, even in the case of the infinite numbers of *akusala-kammas* committed in the present existence, *kammas* such as killing and stealing, their resultant tendencies entirely disappear as soon as *sakkāya-diṭṭhi* is completely extinguished. There may remain occasions for such beings to fear the depredation of lice and bugs, but there no longer remains any occasion for them to fear the resultants of the infinite numbers of past *akusala-kammas*.

Beings whose mental make-up is entirely freed from *sakkāya-diṭṭhi* have their heads turned towards the higher planes of the *deva* and *brahma-lokas* even though they may be living in the human world. Although they may be living in the lower *deva* and *brahma* planes, their heads are thence for ever turned towards the higher *deva* and *brahma* planes. They resemble the vapours that are continuously rising upwards from forests and mountains during the latter part of the rainy season.

This shows the greatness of the advantages arising out of the extinguishing of *sakkāya-diṭṭhi* so far as they relate to past *kammas.*

Anatta* Realisation and Future *Kammas

Human beings, *devas* and *brahmās*, who possess *sakkāya-diṭṭhi* in their mental make-up may be good and virtuous beings today, but may commit an infinite number of the *duccaritas*, such as the great *pāṇātipāta-kammas* of matricide, patricide, or killing *Arahats*, or the *adinnādāna-kamma* of stealing, etc., tomorrow, or the day after, or next month, or next year, or in the next following existences. It may happen that today they live within the fold of the Buddha *Sāsana*, but tomorrow, or the next day, etc., they may be beyond the pale of the Buddha *Sāsana*, and may even become destroyers of the *Sāsana.*

Human beings, *devas*, and *brahmās*, however, who well perceive the characteristic of *anatta*, and who have thus extirpated *sakkāya-diṭṭhi* entirely from their mental make-up, cease to commit the *duccaritas* and other *akusala-kammas* even in their dreams from the moment they get rid of *sakkāya-diṭṭhi*, although they may continue to circulate in *saṃsāra* for many more existences and many more world-cycles to come. From the day they are free from *sakkāya-diṭṭhi* and until the final existence when they attain *Nibbāna*, they remain within the fold of the Buddha *Sāsana* permanently and continuously during successive existences and successive world-cycles. For them, there no longer exists any existence or any world where the Buddha *Sāsana* has disappeared.

This shows the advantages arising out of the extinguishing of *sakkāya-diṭṭhi* so far as they relate to

future *kammas*.

How Past *Kammas* Become Inoperative

How the infinite numbers of past *kammas* become inoperative the moment *sakkāya-diṭṭhi* is extinguished may be illustrated as follows—

In a string of beads, where an infinite number of beads are strung together by a strong silk thread, if one bead is pulled, all the other beads follow or accompany the one that is pulled. But if the silk thread is removed, pulling one of the beads does not disturb the other beads because there is no longer any attachment between them.

A being who possesses *sakkāya-diṭṭhi* harbours a strong attachment for the series of *khandhas* during past existences and past world-cycles by transforming them into "I". Thinking "In past existences and in past world-cycles I have been on many occasions a human being, a *deva*, or a *brahmā,"* he acquires the thread that is *sakkāya-diṭṭhi*. It is thus that the infinite number of past *akusalakammas* committed in past existences and past world-cycles, and which have not as yet produced resultants, accompany that being wherever he may be reborn. These past *akusala-kammas* resemble beads that are strung and bound together by a strong thread.

Beings who clearly perceive the *anatta* characteristic, however, and who have rid themselves of *sakkāya-diṭṭhi*, perceive that the *rūpa* and *nāmakkhandhas* which arise and disappear even in the short course of one sitting as separate phenomena and not as a bonded continuum. The concept of "my *atta*", which is like the thread, is no longer present. Their *khandhas* appear to them like the string of beads from which the thread has been removed. They clearly perceive that the *akusala-kammas* which they had committed in the past are not "persons", or "beings", or "I", or "my *kammas*", and that they are which arise and disappear in an instant. That is why these past *akusala-kammas* disappear entirely as soon as *sakkāya-diṭṭhi* disappears.

Here, it is to be observed that only the *akusala kammas* disappear. Past *kusala kammas* do not disappear through the mere disappearance of *sakkāya diṭṭhi*. It is only when the stage of the *arahatta magga* is reached and when *taṇhā* is completely eradicated, do *kusala kammas* also totally disappear.

The Evil of *Sakkāya-Diṭṭhi*

Sakkāya-diṭṭhi as an evil is extremely deep and far-reaching.

A person who commits an *akusala kamma*, and who thus is extremely agitated and worried over the prospect of being certainly reborn in the *Avīci* hell, transforms that *kamma* into "*attā*" and becomes greatly distressed by such firmly attached thoughts as, "I have indeed committed wrong. I have indeed erred." If such a being fully comprehends and realises the characteristic of *anatta* (*anatta pariññā*) and can thereby relinquish attachment to such thoughts as "I have indeed erred," that *kamma* can no longer have the power of producing resultants so far as that being is concerned. But, beings do not discard their attachment to such thoughts.

Although, as it were, that *kamma* does not desire to accompany that being, and does not desire to produce resultants, it is forced or coerced to do so by the fact that that being takes possession of it through the harbouring of such thoughts as, "It is *kamma* I have committed. It is my *kamma*". Because of this forcible possessive act, that *kamma* is obliged to produce its resultants. To this extent are worldlings possessing *sakkāya-diṭṭhi,* deluded and erring in their ways.

It is the same in the case of the remaining *akusala-kammas*. It is because of the forcible possessive act of *sakkāya-diṭṭhi* that *akusala-kammas* accompany beings throughout *saṃsāra*, wherever they may be reborn, and produce resultants.

Beings find that they cannot discard their *akusala-kammas* even while they are being oppressed by their resultants and are thereby in the process of suffering great privations. These beings regard such *akusala-kammas* as "*akusala-kammas* I have committed", and thus take possession of them even though they may be in the process of suffering in hell through the resultants produced by the *kammas*. Because beings cannot discard or relinquish such *akusala kammas*, these *kammas* cannot help but produce resultants. These *kammas* continue to produce resultants such that these beings are unable to achieve their release from the hell existences. To this extent is *sakkāya-diṭṭhi* profoundly evil and erroneous.

In the same way, beings extremely dread the dan-

gers of disease, old age, and death. But, even though they harbour such dread, they become attached to the past incidents of disease, old age and death through such thoughts as "I have for many times in the past suffered disease, suffered old age, and suffered death." Thus, they find it unable to relinquish and discard even such fearsome phenomena. And because they are unable to relinquish and discard them, the phenomena of disease, old age, and death, accompany them, as it were, against their own will, and continue thus to cause oppression. It is thus that the phenomena of disease, old age, and death, are obliged to appear. To this extent is *sakāya-diṭṭhi* profoundly evil and erroneous.

In this present existence also, when external and internal dangers are encountered, and beings become greatly oppressed by diseases and ailments, they develop an attachment for these diseases and ailments through such thoughts as, "I feel pain, I feel hurt, I am oppressed by burning sensations", and thus take possession of them. This act of taking possession is an act of bondage that later prevents the riddance of themselves from diseases and ailments. It is because this act of bondage of *sakkāya-diṭṭhi* is strong, that in the lengthy beginningless *saṃsāra,* beings have found these diseases and ailments to be their inseparable companions right up to the present day. It is thus that *sakkāya-diṭṭhi* develops an attachment and takes possession of even those diseases and ailments that greatly oppress beings at the present moment.

Even though those great dangers and sufferings do not, as it were, desire to accompany those beings, they are unable to remain so, but are obliged to accompany them continuously from existence to existence because of the pull exerted by *sakkāya-diṭṭhi*.

In future existences also, the attachments engendered by such thoughts as, "We shall experience diseases and ailments, We shall encounter old age, We shall encounter death", are acts of *sakkāya-diṭṭhi* that takes possession of the future eventualities of disease, old age and death from the present moment and binds them to the beings. So long as this act of bondage is not destroyed, therefore, it becomes certain that beings will in future encounter those eventualities. To this extent is *sakkāya-diṭṭhi* profoundly evil and erroneous.

This is a brief description of how *sakkāya-diṭṭhi* is profoundly evil and erroneous.

Superficial and Deep Attachment

The attachments of *taṇhā* and *māna* are not attachments of *diṭṭhi*. *Taṇhā* develops an attachment for all the phenomena in the three spheres of existence in the form, "It is my property". *Māna* develops an attachment for them in the form, "It is I". In the case of beings possessing *sakkāya-diṭṭhi, taṇhā* and *māna* follow the lead given *sakkāya-diṭṭhi*. In the case of stream-winners, once-returners and non-returners who have rid themselves of *sakkāya-diṭṭhi,* the *taṇhā* and *māna* follow *saññā vipallāsa* (hallucinations of perception) and *citta vipallāsa* (hallucinations of consciousness). The attachments produced by *saññā* and *citta vipallāsas* are superficial. Attachment produced *sakkāya-diṭṭhi* are deep.

This ends the description of how *akusala-kammas* totally cease with the disappearance of *sakkāya-diṭṭhi.*

Index

Index

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

U

List of VRI Publications

English Publications

- Sayagyi U Ba Khin Journal Rs. 225/-
- Essence of Tipitaka by U Ko Lay Rs. 130/-
- The Art of Living by Bill Hart Rs. 90/-
- The Discourse Summaries Rs. 60/-
- Healing the Healer by Dr. Paul Fleischman Rs. 35/-
- Come People of the World Rs. 40/-
- Gotama the Buddha: His Life and His Teaching Rs. 45/-
- The Gracious Flow of Dharma Rs. 40/-
- Discourses on Satipaṭṭhāna Sutta Rs. 80/-
- Vipassana : Its Relevance to the Present World Rs. 110/-
- Dharma: Its True Nature Rs. 115/-
- Vipassana : Addictions & Health (Seminar 1989) Rs. 115/-
- The Importance of Vedanā and Sampajañña Rs. 135/-
- Pagoda Seminar, Oct. 1997 Rs. 80/
- Pagoda Souvenir, Oct. 1997 Rs. 50/-
- A Re-appraisal of Patanjali's Yoga- Sutra by S. N. Tandon Rs. 85/-
- The Manuals Of Dhamma by Ven. Ledi Sayadaw Rs. 205/-
- Was the Buddha a Pessimist? Rs. 65/-
- Psychological Effects of Vipassana on Tihar Jail Inmates Rs. 80/-
- Effect of Vipassana Meditation on Quality of Life (Tihar Jail) Rs. 100/-
- For the Benefit of Many Rs. 160/-
- Manual of Vipassana Meditation Rs. 80/-
- Realising Change Rs. 140/-
- The Clock of Vipassana Has Struck Rs. 130/-
- Meditation Now : Inner Peace through Inner Wisdom Rs. 85/-
- S. N. Goenka at the United Nations Rs. 25/-
- Defence Against External Invasion Rs. 10/-
- How to Defend the Republic? Rs. 6/-
- Why Was the Sakyan Republic Destroyed? Rs. 12/-
- Mahāsatipaṭṭhāna Sutta Rs. 65/-
- Pali Primer Rs. 95/-
- Key to Pali Primer Rs. 55/-
- Guidelines for the Practice of Vipassana Rs. 02/-
- Vipassana In Government Rs. 01/-
- The Caravan of Dhamma Rs. 90/-
- Peace Within Oneself Rs. 10/-
- The Global Pagoda Souvenir 29 Oct.2006 (English & Hindi) Rs. 60/-
- The Gem Set In Gold Rs. 75/-
- The Buddha’s Non-Sectarian Teaching Rs. 15/-
- Acharya S. N. Goenka : An Introduction Rs. 25/-
- Value Inculcation through Self-Observation Rs. 35/-
- Glimpses of the Buddha's Life Rs. 330/-
- Pilgrimage to the Sacred Land of Dhamma (Hard Bound) Rs. 750/-
- An Ancient Path Rs. 100/-
- Vipassana Meditation and the Scientific World View Rs. 15/-
- Path of Joy Rs. 200/-
- The Great Buddha's Noble Teachings The Origin & Spreadof Vipassana (Small) Rs. 160/-
- Vipassana Meditation and Its Relevance to the World (Coffee Table Book) Rs. 800/-
- The Great Buddha's Noble Teachings The Origin & Spread of Vipassana (HB) Rs. 650/-
- Buddhaguṇagāthāvalī (in three scripts) Rs. 30/-
- Buddhasahassanāmāvalī (in seven scripts) Rs. 15/-
- English Pamphlets, Set of 9 Rs. 11/-
- Set of 10 Post Cards Rs. 35/-

Hindi Publications

- Nirmal Dhara Dharm Ki Rs. 55/-
- Pravachan Saransh Rs. 45/-
- Jage Pavan Prerana Rs. 80/-
- Jage Antarbodh Rs. 50/-
- Dharma: Adarsh Jivan ka Adhar Rs. 40/-
- Tip. Men Samyaka Sambuddha - Part 2 PB Rs. 130/-
- Dharan Kare To Dharma Rs. 70/-
- Kya Buddha Dukhavadi The Rs. 35/-
- Mangal Jage Grihi Jivan Men Rs. 40/-
- Dhammavani Sangraha Rs. 40/-
- Vipassana Pagoda Smarika Rs. 100/-
- Suttasar-1 (Digha-Nikāya and Majjhima-Nikāya) Rs. 95/-
- Suttasar-2 (Samyutta-Nikāya) Rs. 50/-
- Suttasar-3 (Anguttara-Nikāya and Khuddaka-Nikāya) Rs. 45/-
- Dhanya Baba Rs. 35/-
- Kalyanamitra S. N. Goenka (Vyaktitva AurKrititva) by Mr. B. K. Goenka Rs. 50/-
- Patanjal Yoga Sutra by Shri Satyendranath Tandon Rs. 50/-
- Ahuneyya, Pahuneyya, Anjalikarniya Dr. Om Prakashji Rs. 30/-
- Rajdharm [Some Historical Events] Rs. 35/-
- Atma-Kathan, Part-1 Rs. 35/-
- Lok Guru Buddha Rs.10/-
- Desh Ki Bahya Surksha Rs. 05/-
- Ganrajya Ki Suraksha Kaise Ho! Rs. 06/-
- Shakyon Aur Koliyon Ke Gantantra Ka Vinash Kyo Huva? Rs. 10/-
- Aṅguttara Nikāya, Part I (Hindi Anuvad) Rs. 125/-
- Kendriy Karagrih Jaipur Rs. 30/-
- Vipassana Lokamat Part 1 Rs. 55/-
- Vipassana Lokamat Part 2 Rs. 45/-
- Agrapal Rajvaidya Jivaka Rs. 20/-
- Mangal Hua Prabhat (Hindi Dohe) Rs. 55/-
- Path Pradarshika Rs. 02/-
- Vipashyana Kyon Rs. 01/-
- Samrat Ashok Ke Abhilekh Rs. 50/-
- Pramukha Vipashyanacharya Shri Satya Narayan Goenka ka Sankshipta Jivan-Parichaya Rs. 30/-
- Ahinsa Kise Kahen Rs. 15/-
- Lakundaka Bhaddiya Rs. 10/-
- Gautam Buddha: Jivan Parichaya aur Shiksha Rs. 25/-
- Bhagvan Buddha ki Sampradayiktavihin Shiksha Rs. 10/-
- Buddhajivan Chitravali Rs. 330/-
- Bhagavan Buddha ke Agrasravak Mahamoggalan Rs. 45/-
- Kya Buddha Nastik The Rs. 85/-

- Mahamanav Buddhanchi Mahan Vidya Vipassana: Ugama Ani Vikas (Big) (Hard Bound) Rs. 625/-
- Tip. Men Samyaka Sambuddha-(6 Parts) Part-1 Rs. 45/-, Part-2 Rs. 50/-, Part-3 Rs. 55/- Part-4 Rs. 45/-, Part-5 Rs. 45/-, Part-6 Rs. 55/-
- Bhagavan Buddha ke Agrasravak Mahamkassapa Rs. 40/-
- Mahamanav Buddha ki Mahan Vidya Vipassana ka Udgama Aur Vikas(Small Book) Rs. 145/-
- Bhagavan Buddha ke Agraupasak Anathapindika Rs. 50/-
- Bhagavan Buddha ke Agrasravika Kisagotmi Rs. 30/-
- Chitta Grihapati and hatthaka Alavaka Rs. 30/-
- Khushiyo Ki Rah Rs. 150/-
- Viśākhā Migāramātā Rs. 35/-
- Magadharāja Seniya Bimbisāra Rs. 45/-
- Buddhasahassanāmāvalī (Pali-Hindi) Rs. 35/-
- Ananda - Bhagwan Buddha ke Upasthak Rs. 120/-
- Jine ki kala Rs. 70/-
- Param Tapsvi Shri Ramsinghji Rs. 55/-
- Bhagwan Buddha Ki Agra-upasikayen Khujjuttara Evam Samavati Tatha Uttaranandmata Rs. 25/-
- Vipaśyanā Patrikā Saṅgraha Part 1 Rs. 80/-
- Vipaśyanā Patrikā Saṅgraha Part 2 Rs. 75/-
- Ādarśa Dampati Nakulpitā and Nakulmatā Rs. 25/-
- Tikapaṭṭhān (Sankṣhipta Rūparekhā) Rs. 35/-
- Set of 12 Hindi Pamphlets Rs. 14/-
- Dhamma Vandana (Pali-Hindi) Rs. 45/-
- Dhammapada (Pali-Hindi) Rs. 45/-
- Mahāsatipaṭṭhānasutta (Bhasanuvad and Samiksha) (Pali-Hindi) Rs. 55/-
- Mahāsatipaṭṭhānasutta (Bhasanuvad) Rs. 35/-
- Vishva Vipassana Stup ka Sandesh (Hindi, Marathi, English) Rs. 10/-
- Prarambhik Pali (Pali Primer ka hindi anuvad) Rs. 85/-
- Prarambhik Pali ki Kunji (Key to Pali Primer ka hindi anuvad) Rs. 50/-

Rajasthani Publications

- Jago Loga Jagat Ra (Dohe) Rs. 45/-
- Paribhasha Dharam Ri Rs. 10/-
- Set of 5 Rajasthani Pamphlets Rs. 05/-

Marathi Publications

- Jaganyachi Kala Rs. 70/-
- Jage Pavan Prerana Rs. 80/-
- Pravachan Saransh Rs. 40/-
- Dharma: Aadarsh Jivanacha Aadhar Rs. 40/-
- Jage Antarbodh Rs. 65/-
- Nirmal Dhara Dharm Ki Rs. 45/-
- Mahāsatipaṭṭhānasutta (Bhasanuvad) Rs. 45/-
- Mahāsatipaṭṭhānasutta (Samiksha) Rs. 40/-
- Mangal Jage Grihi Jivan Mein Rs. 40/-
- Bhagavan Buddhachi Sampradayiktavihin Shikavanuk Rs. 10/-
- Buddhajivan Chitravali Rs. 330/-
- Anandachya Vatevar Rs. 150/-
- Atma-Kathan, Part-1 Rs. 50/-
- Agrapal Rajvaidya Jivaka Rs. 20/-
- Mahamanav Buddhanchi Mahan Vidya Vipassana: Ugama Ani Vikas (Small) Rs. 125/-
- Lok Guru Buddha Rs. 06/-
- Lakuṇḍaka Bhaddiya Rs. 12/-
- Pramukha Vipashyanacharya Satyanarayan Goenka Yancha Sankshipta Jivan-Parichaya Rs. 18/-

Gujarati Publications

- Pravachan Saransh Rs. 45/-
- Dharma: Aadarsh Jivanano Aadhar Rs. 50/-
- Mahāsatipaṭṭhānasutta Rs. 20/-
- Jage Antarbodh Rs. 75/-
- Dharan Kare To Dharma Rs. 70/-
- Jage Pavan Prerana Rs. 100/-
- Kya Buddha Dukhavadi The Rs. 30/-
- Vipassana Sha Mate Rs. 02/-
- Mangal Jage Grihi Jivan Men Rs. 35/-
- Nirmal Dhara Dharm Ki Rs. 65/-
- Buddhajivan Chitravali Rs. 330/-
- Lok Guru Buddha Rs. 06/-
- Bhagvan Buddha ki Sampradayiktavihin Shiksha Rs. 10/-
- Samrat Ashok ke Abhilekh Rs. 75/-

Other Publications

- The Art of Living (Tamil) Rs. 90/-
- Discourse Summaries (Tamil) Rs. 30/-
- Gracious Flow of Dhamma (Tamil) Rs. 25/-
- Mangal Jage Grihi Jivan Men (Telugu) Rs. 35/-
- Pravachan Saransh (Bengali) Rs. 35/-
- Dharma: Adarsh Jivan ka Adhar (Bengali) Rs. 30/-
- Mahāsatipaṭṭhānasutta (Bengali) Rs. 90/-
- Pravachan Saransh (Malayalam) Rs. 45/-
- Nirmal Dhara Dharm Ki (Malayalam) Rs. 45/-
- Jine ka Hunar (Urdu) Rs. 75/-
- Dharma: Adarsh Jivan ka Adhar (Punjabi) Rs. 50/-
- Nirmal Dhara Dharam Ki (Punjabi) Rs. 70/-
- Gotama the Buddha: His Life and His Teaching (French) Rs. 50/-
- Meditation Now: Inner Peace through Inner Wisdom (French) Rs. 80/-
- For the Benefit of Many (French) Rs. 195/-
- For the Benefit of Many (Spanish) Rs. 190/-
- The Art of Living (Spanish) Rs. 130/-
- Path of Joy (German, Italian, Spanish, French) Rs. 300/-

Pali Publication

Aṅguttara Nikāya (PB) (12 vol.) Rs. 1500/-

Khuddaka Nikāya set-1 (9 vol.) Rs. 5400/-

Dīghanikāya Abhinava Tīka (Roman) (vol. I & II) Rs. 1000/-

List of Vipassana Meditation Centres

Offering ten-day residential Vipassana Meditation courses in the tradition of Sayagyi U Ba Khin, as taught by S. N. Goenka. (Non-centre courses are offered in many places throughout the world. For schedule of courses please contact Dhamma Giri or your nearest centre or visit www.vridhamma.org and www.dhamma.org)

India

Maharashtra

Dhamma Giri, Vipassana International Academy, 422 403 Dist. Nashik, Tel: [91] (02553) 244076, 244086; Fax: [91] (02553) 244176; Website: www.vri.dhamma.org Mumbai Office: Vipassana Information Centre, C/o Smita Kamdar, 7C, Suresh Colony, S. V. Road, Near Nanavati Hospital, Vile Parle (W), Mumbai 400056. Tel: (022) 26178701 (2:30 to 5:00 p.m. except Sundays). Email: info@giri.dhamma.org

Dhamma Tapovana I, Email: info@tapovana.dhamma.org

Dhamma Tapovana II, Igatpuri 422 403 Dist. Nashik, Maharashtra Tel: [91] (02553) 244076, 244086; Fax: [91] (02553) 244176; Email: info@giri.dhamma.org

Dhamma Nāga, Nagpur Vipassana Centre, Village Mahurjhari, Near Nagpur Kalmeshwar Road, Nagpur. City office: Kalyanmitra Charitable Trust, Abyankar Smarak Trust Bldg., Abyankar Road, Dhantoli, Nagpur 440 012 Tel: (0712) 245 8686, 699 6458, Mobile: 94234-05600; Fax: 253 9716; Email: info@naga.dhamma.org

Dhamma Sugati, Vipassana Kendra, Ekayanomaggo Sansthan, Sugata Nagar, Nagpur 440 014. **Contact:** Mob. 94236-35845, 94221-29842. **Contact:** 1. Sukhdev Narnavre, Ekayano Maggo Sansthan, Sugatanagar, Nagpur 440014. Tel: (0712) 263-0115, Mobile: 94221-29229. Fax: 2650-867. 2. Surendra Raut, Mobile: 92269-96087

Dhamma Sarovara, Khandesh Vipassana Centre, Gate No. 166, Near Dedargaon Water Purification Plant, Post Tikhi 424 002, Dist. Dhule, Maharashtra, Tel: (02562) 255 222, 699-573 **City Off.:** Khandesh Vipassana Vishvata Mandal, C/o Dr. Prashant Deore, 86, Adarsh Colony, Behind Indira Garden, Deopur, Dhule 424002. Tel: (02562) 222-861, 224-168, 229-632, 202-737; Email: info@sarovara.dhamma.org

Dhammānanda, Pune Vipassana Centre, Dist. Pune, Village Markal 412 105. Mobile: Off. 92713-35668; Manager: 94204-82805. City Office: Pune Vipassana Samiti, Dadawadi, Opp. Nehru Stadium, Near Anand Mangal Karyalaya, Pune 411 002; Tel: (020) 2446 8903, 2446 4243; Fax 2446 3243; Website:www.pune.dhamma.org Email: info@ananda.dhamma.org

Dhamma Puṇṇa, Pune Vipassana Samiti, Dadawadi, Opp. Nehru Stadium, Near Anand Mangal Karyalaya, Pune-411 002 Tel: (020) 2446 8903, 2446 4243; Fax 2446 3243; Website:www.pune.dhamma.org Email: info@punna.dhamma.org

Dhammālaya, Deccan Vipassana Research Centre, Ramling Road, Aalte Park, Aalte, Tal Hatkangane, Dist. Kolhapur 416123 Tel: (0230) 248 7383, 248 7167, 260 0044; Fax: (0230) 248 7167 Website: www.alaya.dhamma.org Email: info@alaya.dhamma.org

Dhamma Saritā, Jeevan Sandhya Mangalya Sansthan, Matoshree Vriddhashram, At: Sorgaon, Post: Padgha, Tal. Bhivandi, Dist. Thane-421101 (Near Khadavali Central Railway Station). Tel: (02522) 567301, Mobile: 98209-43114. **Contact:** Mobile: (91) 7798324659, (91) 7798325086, 98219-59376; Email: dhamma.sarita@gmail.com Email: info@sarita.dhamma.org,

Dhamma Ajantā, Ajanta International Vipassana Samiti, Near Mahatma Gandhi Medical College, N-6, CIDCO, -431 003. Tel: (0240) 235 0092, 248 0194. **Contact:** 1. P. P. Raibole, Tel: (0240) 234 1836; Mobile: 94204-06794. 2. Mrs. Asha Mansingka Res. 0240-2377291, Mobile: 93720-04356; Website: www.ajanta.dhamma.org

Dhamma Manamoda, Manmad Vipassana Centre, Near Ankai Kila Station, Post Ankai, Tal. Yeola, Dist. Nashik-422 401 **Contact:** Mr. D. B. Ahire, Plot E-48 'Antarvishva', IUDP, Manmad, Tal. Nandgaon, Dist. Nashik 423 104, Tel: (02591) 225141, 231414

Dhamma Nāsikā, Nashik Vipassana Kendra, Opposite Water Filtration plant, Shivaji Nagar, Satpur, Post YCMMV, Nashik-422 222. Tel: (0253) 5616242; City Office: 'Upvan', Near Ganpati Mandir, Savarkar Nagar, Gangapur Road, Nashik 422 005. Tel: (0253) 2347 908. Email: info@nasika.dhamma.org

Dhamma Vāhinī, Mumbai Parisar Vipassana Centre, Village Runde, Titwala, Dist. Thane, Kalyan-421301 Applications to: 156/3, Chandra Rashmi, R B Mehta Marg, Ghatkopar-E, Mumbai 400 077 Tel: (12 to 6 pm on weekdays) 97730-69978; Email: info@vahini.dhamma.org

Dhamma Vipula, Vipassana Meditation Centre, Sayaji U Ba Khin Memorial Trust, Plot No. 91A; Sector 26, CBD Belapur; Navi Mumbai 400 614, Tel: (022) 2752-2277 Email: dhammavipula@gmail.com

Dhamma Pattana, Global Vipassana Pagoda, Near Essel World, Gorai Creek, Borivali (W), Mumbai 400 091. Tel: (022) 2845 2261, Tel/Fax: (022) 2845-2111, 2845 2112; Website: www.globalpagoda.org Course applications to: Manager, Dhamma Pattana, Near Essel World, Gorai Creek, Borivali (W), Mumbai 400091, Tel: (022) 2845-2238, 3374-7501, Mob. 97730-69975, Tel/Fax: (022) 3374-7531, Email: info@pattana.dhamma.org Website: www.pattana.dhamma.org; Email: registration_pattana@dhamma.net.in (For online application, visit: www.dhamma.org/en/schedules/schpattana.shtml) Email: info@pattana.dhamma.org

Dhamma Sāketa, Dhamma Saket Vipassana Centre, Near Nalanda School, Kansai Road, Ulhasnagar, Camp No. 4, Thane 400 308

Dhamma Anākula, Vipassana Charitable Trust, Shegaon, Apna Bazar, Shegaon 444 203, Dist. Buldana, Maharashtra. **Contact:** Mr. Mohanlal Agrawal, Tel: 98812-04125, 94221-81970 Email: info@anakula.dhamma.org

Dhamma Ajaya, Vipassana Meditation Centre, At – Ajaypur, Po. – Chichpalli, Mul Road, Chandrapur,, **Contact:** 1) Milind Gharde, Sugatnagar, Naginabag Ward No. 2, Dist. Chandrapur: 442 401 (M.S.) Mobile: 8007151050, 9226137722. 2) Pritikamal Patil, Mobile: 94217-21006, 98225-70435, 93703-12673. Email: dhammaajaya@gmail.com

Dhamma Malla, Vipassana Samiti, Yavatmal. Contact: Mr. N. C. Shelke, Siddhartha Society, Yavatmal, 445 001, Tel: 94228-65661

Dhamma Bhūsana, Contact: Vipassana Sadhana Samiti, Shantinagar, Omakar Colony, Near Kotecha High School, Dist. Jalgaon, Bhusaval 425 201. **Contact:** Mrs. Padma Kotecha, 98229-14056 Email: info@bhusana.dhamma.org
Dhamma Vasudhā, Hivra Post Zadshi, Tal Selu, Dist. Wardha, Email: dhammavasudha@yahoo.com.in **Contact:** 1. Ramkrishna Bante, Tel: (0712) 2742185, Mobile: 93267-32550, 93267-32547. 2. Harishankar Katawe, Mob. 97300-69726
Dhamma Chattapati, Phaltan, Maharashtra
Dhamma Āvāsa, Latur Vipassana Samiti, Vasant Vihar Colony, Near RTO, Babhalgaon Road Latur-413531. **Contact:** 1. Dr. Gojamgunde, Tel: 02382-247998, 2. Dwarkadas Bhutada, Mob. 9673259900, 94224-25911
Dhamma Niranjana, Vipassana Centre Nanded, Nerali, Kushta Dham Nerali. (5 kms from Nanded) **Contact:** 1) Dr. Sangram Jondhale, Mob. 94221-89318. 2) Dr. Kulkarni, Mob. 94221-73202, 3) Gautam Bhave, Mob. 94236-14265
Dhamma Gond,

North India,

Dhamma Thalī, Rajasthan Vipassana Centre, Via Sisodiya Rani Baug, Through Galtaji Road, Jaipur 302 001, Rajasthan Tel: [91] (0141) 2680 220, 2680 311, Email: info@thali.dhamma.org
Dhamma Ajarāmara, Vipassana Kendra, Veer Tejaji Nagar, Dorai, Ajmer-305 003. Tel: (0145) 244-3604. **Contact:** Hemant Soni, Mobile: 093148-31582, 94132-28340.
Dhamma Pushkar, Vipassana Centre, Near Village Rewat (Kedel), about 23 kms from Ajmer and 9 kms from Pushkar towards Parbatsar. **Contact:** 1) Ravi Toshniwal, Pushpa Vatika Gokhale Marg Ajmer-305001. Mobile: 91-98290-71778, 2) Anil Dhariwal, Mobile: 91-98290-28275 Email: info@pushkar.dhamma.org
Dhamma Marudhara, Vipassana Sadhana Kendra, Behind Lehariya Resort, Pal-Chopasni Link Road, Chokha, Jodhpur-342 001 Mobile: 93147 27215; Off. (0291) 263-7330; English: 98280 32120; Fax: (0291) 274-6435; **Contact:** Mr. Nemi Chand Bhandari, 260, Mayur, 4th B Road, Sardarpura, Jodhpur 342 003. Tel: (0291) 243 2048, 263 7330; Mobile: 93147-27215, 93526-83346; Email: info@marudhara.dhamma.org
Dhamma Pubbaja, Pubbaj Bhumi Vipassana Trust, Baleri Road, 6Km From Churu (Rajasthan) 10-day: 22-3 to 2-4, **Contact:** 1) Mr. Sharawan Kumar Phulwaria, C-86, Near Samudaik Bhavan, Agrasen Nagar, Churu, Mob. 094146-76061. 2) Mr. Suresh Khanna, Mob. 094131-57056, Email: gk.churu@gmail.com Email: info@pubbaja.dhamma.org
Dhamma Sota, The centre address : Vipassana Sadhana Sansthan,Village Rahaka (Near Nimmod police post) Ballabhgarh – Sohna road, Sohna. Dist. Gurgaon. Haryana (12km form Sohna) **Contact No:** 9812655599,9812641400. **Administrative address :** Vipassana Sadhana Sansthan, Room No. 1015, 10th floor, Hemkunt / Modi Towers, 98 Nehru Place – 110 019. **Contact No :** 011 – 26452772, 26485071/72, Fax : 26470658; Website: www.sota.dhamma.org; Email: info@sota.dhamma.org
Dhamma Paṭṭhāna, The centre Address: Vipassana Sadhana Sansthan, Village kammaspur, Dist. Sonepat (Haryana) Pin – 131 001. Contact No: 09991874524. Administrative address : Vipassana Sadhana Sansthan, Room No. 1015, 10th floor, Hemkunt / Modi Towers, 98 Nehru Place – 110 019. Contact No : 011 – 26452772, 26485071/72, Fax : 26470658; Website: www.sota.dhamma.org; Email: info@sota.dhamma.org
Dhamma Kāruṇika, Vipassana Sadhana Sansthan, Behind Govt. School, Village, Newal, PO Sainik School, Kunjpura, Karnal 132 001, Haryana Tel: (0184) 238 4404; Mobile 98969-39002 **City Contact:** Brij Mohan Verma, House no 5 Shakti Colony, Near SBI, Karnal 132 001. Tel/Fax: (0184) 225-7543, 225-7544, (08184) 225-7543; Mobile: 99920-00601; **City Office: Vipassana Sadhana Sansthan,** Hemkunt Towers, 10th & 16th Floor, 98 Nehru Place, New Delhi 110 019. Tel: (011) 2645 2772, 2648-5071, 2648-5072; Fax: (011) 2647 0658; Mobile: 98110-45002; Website: www.sota.dhamma.org; Email: info@karunika.dhamma.org
Dhamma Hitkari, Rohtak, Haryana
Dhamma Sikhara, Himachal Vipassana Kendra, Dharamkot, MacLeod Ganj, Dharamshala 176 219, Dist. Kangra, Himachal Pradesh Tel: (01892) 221 309, 221 368; Website: www.sikhara.dhamma.org Email: info@sikhara.dhamma.org
Dhamma Salila, Dehradun Vipassana Centre, Village Jantanwala, near Dehradun Cantonment, near Santala Devi Mandir, Dehradun 248001, Uttaranchal, Tel: (0135) 210 4555. C/o Mr. T.S. Bhandari, 16 Tagore Villa, Chakrata Road, Dehradun 248 001 Tel: (0135) 271 5189, 271 5127; Fax: 271 5580; Email: info@salila.dhamma.org
Dhamma Dhaja, Punjab Vipassana Trust, P. O. Mehlanwali, Village Anand Garh, Dist. Hoshiarpur 146 110, Punjab Tel: (01882) 272 333; 272 488, Email: info@dhaja.dhamma.org
Dhamma Tihar, Jail No. 4, Tihar Central Prison, New Delhi
Dhamma Rakkhaka, Nazatgarh, Police Training College, New Delhi
Dhamma Cakka, Vipassana Centre, Village Kargipur, Post. Piyari, Chaubeypur, Sarnath, Varanasi, U.P., Mobile: 09307093485, (To reach the centre, Rs. 50 for autorickshaw from Sarnath Museum). **Contact:** 1. Mr. Pramod Chandra Gupta, 52, 53 Jawaharlal Nehru Complex, Englishia Line, Cantonment, Varanasi 221 002 Tel: 0542-3246089, Mob. 93369-14843, (10 am to 6 pm) 2. Mr. Prem Shrivastav, Mobile: 92354-41983. 3. Mr. Satya Prakash, The Raymond Shop, Varanasi-221002, Tel: Off. (0542) 2205 418; Mobile: 99355-58100 Email: info@cakka.dhamma.org
Dhamma Suvatthi, Jetavana Vipassana Meditation Centre, Katra Bypass Road, Opposite Buddha Inter College, Sravasti 271 845. Tel: (05252) 265-439. Mobile: 93358-33375, 94157-51053 **Contact:** Mr. G. S. Singh, Tel: (0522) 270 0053; Mobile: 94157-51053; Email: dhammasravasti@yahoo.com
Dhamma Lakkhaṇa, Lucknow Vipassana Centre, Asti Road (3 km), Bakshi ka Talab, Lucknow 227 202, U.P. Tel: (0522) 296-8525; Mobile: 97945-45334, 94157-51053; (Vehicle Available from Bakshi Ka Talab Railway Crossing to centre) **Contact:** Mr G S Singh, Tel: (0522) 270-0053; Mobile:94157-51053 Email: info@lakkhana.dhamma.org
Dhamma Kalyana, Kanpur, International Vipassana Meditation Centre, Dhori, Ghaat, Beside Hanuman Mandir, Village Ema, Rooma, Kanpur-209402, (15 Km. from Rama devi Circle towards Allahabad and 23 Km. from Kanpur Central Rly. Station) Tel. 07388-543793, 07388-543795, Mob. 08995480149 Email: dhamma.kalyana@gmail.com

Gujarat,

Dhamma Sindhu, Kutch Vipassana Centre, Village-Bada, Tal. Mandvi, Dist. Kutch 370 475 Tel: Off. [91] (02834) 273 303, **City Contact:** Mr. Ishwarlal C. Shah, K.T. Shah Road, Mandvi, Kutch Gujarat, India 370 465. Tel. Res. (02834) 223 406; Off. 223 076, Mobile: 99254-85981; Fax: 224 488; 288 911; Email: info@sindhu.dhamma.org

Dhamma Pīṭha, Gurjar Vipashyana Kendra, (40 km from Ahmedabad Railway Station, 3 km Dholka town), Village Ranoda, Tal. Dholka, Dist. Ahmedabad 387810, Mobile: 89800-01110, 89800-01112, 94264-19397. Tel: (02714) 294690. **Contact:** Mr Shashi Todi, Mob. 98240-65668, Email: info@pitha.dhamma.org

Dhamma Koṭa, Saurashtra Vipassana Research Centre, Kotharia Road, Lothada village, Rajkot, Gujarat. Tel: (0281) 278 2550, 278 2040; Teacher's Res. (0281) 278 2551; **Contact:** Saurastra Vipassana Research Center, C/o Bhabha dining hall, Panchanath road, Rajkot-360001 Tel: (0281) 2220861-2220866 Email: info@kota.dhamma.org

Dhamma Divākara, Uttar Gujarat Vipassana Kendra, AT: Mitha Village, Dist. Mehsana, Gujarat Tel: (02762) 272800, **Contact:** Mr. Upendrabhai Patel, 18, N Shraddha Complex, 2nd floor, Opp. Municipal Office, Mehsana 384 001. Tel: (02762) 254 634, 253 315; Email: dhammadivakar@rediffmail.com

Dhamma Surinda, Surendranagar, Gujarat. **Contact:** 1. Karunaben Mahasati, 10, Bankers Society, Near C U Shah English School, Surendranagar 363002. Tel: 02752-242030. 2. Dr. Navin Bavishi, Tel: 232564.

Dhamma Bhavana, Vadodara Vipassana Samiti, 301 B Tower, Alkapuri Arcade, Opp. Welcomgroup Hotel, R. C. Dutt Road, Vadodara 390 007. Tel: (0265) 234 1375, 234 3302; 234 3304 Fax: 233 7361; Email: info@bhavana.dhamma.org

Dhamma Ambika, Vipassana Dhyan Kendra, (15 k.m. away from Navsari and Bilimora Railway Station) **Contact:** 1. GL/12 Nilanjan Complex Opp-Radha Krishna mandir, Near-Nutan Society, Maharshi Arvind Marg. Dudhia Talao-Navsari, 2. Ratanshibhai K Patel, Mob. 098250-44536, 3. Mohanbhai Patel, Mob. 09537266909.

Central and Eastern India

Dhamma Gaṅgā, Bara Mandir Ghat, Harishchandra Dutta Road, Panihati (Sodepur), Dist. 24 Parganas (N.), West Bengal 743 176. Tel: (033) 2553 2855 **Contact:** Office Kajaria, 22 Bonfield Lane, 2nd floor, Kolkata-700001 Tel: (033) 2242-3225/4561. 2) L. N. Todi, 123A Motilal Nehru Road, Kolkata-29 Tel: Res. 2485-4179, Mob. 98314-47701. Email: info@ganga.dhamma.org

Dhamma Baṅga, West Bengal

Dhamma Kānana, Vipassana Centre, Wainganga Tat, Rengatola, P.O. Garra, Balaghat. **City Contact:** Haridas Meshram, Ratan Kuti, 126, I.T.I. Road, Buddhi, Balaghat-481001. Tel: (07632) 248-145; Mobile: 94251-40015, 94254-47996; 2. Dinesh Meshram, Mobile: 94254-47996 Website: www.dhammakanana.in Email: info@kanana.dhamma.org

Dhamma Utkal, Vipassana Meditation Centre, Village Chanabera, Post Amsena, Via. Khariyar Road, Dist: Nuapada, Orissa-766106, Mob. 094062-37896, **Contact:** 1. S. N. Agrawal, Mob. 09438610007, 2. Purshottam J. Mob. 09437070505.

Dhamma Pāla, Madhya Pradesh Vipassana Samiti, Bhopal **City Contact:** Mr. Ashok Kela, E-1/82, Arera Colony, Bhopal 462 016; Tel: Off. (0755) 246 2351, 246 1243. Res. 246 8053; Fax: 246 8197; Email: info@pala.dhamma.org

Dhamma Bala, Vipassana Meditation Centre, Opposite Bhedaghat Thane, (1 km) Bapat Marg, Bhedaghat Jabalpur. Mobile. [91] 93005-06253. **Contact:** Vipassana Trust, C/o Madhu Medicine Stores, 1, Medicine Complex Extn., Near Shastri-Bridge, Model Road, Inside Bank of Baroda, Jabalpur 2. Tel: (0761) 400-6252; Mahesh, Mobile: 99815-98352. Email: info@bala.dhamma.org

Dhamma Rata, Dhamma Rata, 15 Kms from Ratlam, Behind Sai Temple, Village Dhamnod, Tehsil: Sailana, Dist: Ratlam-457001, M.P. Fax: 07412-403882, Mob. 099810-84822, 098275-35257. Email: info@rata.dhamma.org

Dhamma Mālavā, Indore Vipassana Centre, Village Jambudi Hapsi Opposite Gommatgiri, in front of Pitru mountain, Hatod Road, Indore 452 003 **Contact:** 1. Indore Vipassana International Foundation Trust, 582, M. G. Road Labhaganga, Indore, M.P. Email: info@malava.dhamma.org; dhammamalava@gmail.com, Tel: (0731) 4273313, 2. Shanbhudayal Sharma, Mobile: 98931-29888. Email: info@malava.dhamma.org

Dhamma Ketu, Village Thanod, via Anjora, Dist. Durg, Chattisgarh-491 001 Tel: (0788) 320-5513. **Contact:** 1) Mr. S. Khaire, Tel: 0788-2242757, Mob. 094252-34757, 2) Joshi, Mob. 090989-20246 Email: cljoshi2004@yahoo.com

Dhamma Licchavī, Vaishali Vipassana Centre, Ladaura Gram, Ladaura Pakri, Muzzaffarpur 843 113, Bihar. Tel: 99311-61290 **City Office:** Lalit Kunj, Atardah, Muzzaffarpur 842 002, Bihar. Tel: (0621) 224 0215, 224-7760; Mobile: 99311-61290, 94157-51053 Email: info@lichhavi.dhamma.org

Dhamma Bodhi, Bodh Gaya International Vipassana Meditation Centre, Gaya-Dobhi Road (15 km), Near Magadha University, Bodh Gaya-824234, Bihar. Tel: (0631) 320-1585, 220-0437; Mobile: 94312-24346, 94157-51053; **Course Office:** 99559-11556; Fax (0522) 235 190 Office: Tel: (0631) 220 0437, Mobile: 94716-03531 Email: info@bodhi.dhamma.org

Dhamma Upavana, Baracakiya, Bihar. **Contact:** Dr. Ishwarchandra Sinha. Khabhada Road, Muzaffarpur 842 001, Bihar. Mobile: 94700-10002

Dhamma Puri, Tripura Vipassana Meditation Centre, P. O. Machmara 799 265, Dist. North Tripura, Tripura Tel: (03822) 266 204, 266 238, 266 345; Agartala: Mr. Mohan Dewan: (0381) 223 0288; Mobile: 098621-54882; Email: info@puri.dhamma.org

Dhamma Sikkim, Sikkim. **Contact:** Mrs. Sheela Devi Chaurasia, 47 B, Bondel Road, Flat No.3, Kolkata 700 019 Tel: (033) 2282 1777; 2440 5590

Dhamma Pubbottara, Mizoram Vipassana Meditation Centre, Kamalanagar-II, CADC, Chawngte-C, Dist. Lawngtlai, Mizoram-796772. Email: mvmc.knagar@gmail.com, Contact: 1. Digambar Chakma, Tel: (0372) 2563683. Mobile: 94367-63708.

South India

Dhamma Khetta, Vipassana International Meditation Centre, Kusumnagar, (12.6 km) Nagarjun Sagar Road, Vanasthali Puram, Hyderabad 500 070, A.P. Tel: Off. (040) 2424 0290, Fax: 2424 1746; **City Off.** 2473 2569 Fax: C/o (040) 2461 3941; Website: www.khetta.dhamma.org Email: info@khetta.dhamma.org

Dhamma Setu, Chennai Vipassana Centre, 533, Pazhan Thandalam Road, Via Thiruneermalai Road, Thirumudivakkam, Chennai-600 044 Tel: (044) 2478 0953, 2478-3311; Mobile: 94440-21622; Website: www.setu.dhamma.org City Off. Meridian Apparels Limited, Meridian House 121/3, T.T.K. Road, Manickam Avenue, Chennai 600 018. Tel: (044) 24994646, 52111000; Fax: (044) 2499 4477, 5211 1777; **Contact:** S. K. Goenka, No. 2, Seethammal Road, Alwarpet, Chennai-600018. Tel: (044) 4201 1188, 4217 7200; Fax: 5201 1177; Mobile: 98407-55555; Email: info@setu.dhamma.org

Dhamma Paphulla, Bangalore Vipassana Centre, (23 km from City Raiway station,) Alur Village, Near Alur Panchayat office, Off Tumkur Road, Dasanapura Bangalore North Taluka 562 123. Tel: (080) 2371-2377, 23717106. 91-97395-91580, (10 am to 6 pm) 92423-57424 (9am-2pm, 4pm-6pm) and 93435-45388 (11 am to 3 pm) [Bus No. 256, 258, 258C from Majestic Bus Stand Gat down Makali (Near Himalaya Drugs), cross road and take auto] Email: info@paphulla.dhamma.org

Dhamma Nijjhāna, VIMC, Indur, Post Pocharam, Yedpalli Mandal, Pin-503 186, Dist. Nizamabad, Andhra Pradesh. Tel: (08467) 316 663; Mobile: 9989923133; Email: info@nijjhana.dhamma.org

Dhamma Vijaya, VIMC, Vijayarayai, Pedavegi Mandal (Post), Pin-534475, Dist. West Godavari. Tel: (08812) 225 522 [15 kms. from Eluru on Eluru-Chintalapudi Road]

Dhamma Nāgajjuna, VIMC, Hill Colony, Nagarjun Sagar, Nalgonda 502 802, Andhra Pradesh, Tel: 277-999 Mobile: 94401-39329; Email: info@nagajjuna.dhamma.org

Dhammārāma, VIMC, Kumudavalli Village, (near Bhimavaram) Mandal-Pala Koderu 534 210, West Godavari District, Andhra Pradesh (1.5 kms from Bhimavaram, on the Bhimavaram-Thanuku Road) Tel: (08816) 236 566; Mobile: 99893-82887; Email: info@rama.dhamma.org

Dhamma Koṇḍañña, Vipassana International Meditation Centre, Kondapur, Via Sagareddy, Medak 502306. Mobile: 93920-93799. Email: info@kondanna.dhamma.org

Dhamma Ketana, Vipassana Meditation Centre, Mampra P. O. Kodukulanji (via) Chengannur, (8 kms from Chengannur Railway station), Alleppey District, Kerala, 689 508 Tel: (0479) 235-1616; Website: www.ketana.dhamma.org Email: info@ketana.dhamma.org

Dhamma Madhurā, Vipassana Meditation Centre, Dindigal Dist, Gandhigram P. O. Chettiyapatti (gramam) www.setu.dhamma.org **City Office:** Renuka Mehta, 19A, Krishnapuram Colony, S.F/6, Nalligai Appartment, Madurai-625014. Mobile: 09443728116, **Contact:** Lalji Vora, Mob: 09843052465 Email: dhammamadhura@gmail.com

Nepal

Dharmashringa, Nepal Vipassana Centre, PO. Box No. 12896, Budhanilkanth, Muhan Pokhari, Kathmandu, Nepal. Tel: [977] (01) 4371 655, 4371 007, **City Office:** Jyoti Bhawan, Kantipath, GPO Box 133 Kathmandu Tel: [977] (01) 4250 581, 4225 490; Fax: 4224 720, 4226 314; Website: www.np.dhamma.org Email: info@shringa.dhamma.org;

Dhamma Tarāi, Birganj Vipassana Centre, Parwanipur Parsa, Nepal, Tel: [977] (51) 621 115 **City office:** Sandip Building, Adarsha Nagar, Birganj, P.O. Box No.32, Tel:[977] (51) 521884; Fax: [977] (51) 580465; Mobile: 98042-44576 Email: info@tarai.dhamma.org

Dhamma Jananī, Lumbini Vipassana Centre, Near Lumbini Peace Flame, Rupandehi, Lumbini Zone, Nepal. Tel: [977] (071) 580 282 **Contact:** Mr. Gopal Bahadur Pokharel, Bairav Color Lab, Butwal, Khasyauli, Lumbini Zone, Nepal. Tel: (071) 541 549; Mobile: [977] 98570-20149 Email: info@janani.dhamma.org

Dhamma Birāṭa, Purwanchal Vipassana Centre, Phulbari Tole, South of Bus Park, Ithari-7, Sunsari, Nepal Tel: [977] (25) 585 521, **Contacts:** 1. (Biratnagar) Mr. Dev Kishan Mundada, Debanara, Goswara Road, Ward No. 9, Biratnagar, Nepal Tel: Off. [977] (21) 525486, Res. 527671; Fax: [977] (21) 526466; Email: info@birata.dhamma.org 2. (Dharan) Mr. Kamal Kumar Goyal, Tel: Off. [977] (25) 523528, Res 526829 Email: info@birata.dhamma.org

Dhamma Citavana, Chitwan Vipassana Centre, Mangalpur VDC Ward No 8, next to Bijaya Nagar Bazar, Chitwan, Nepal City office: Buddha Vihar, Narayanghat **Contacts:** (Narayanghat) 1. Mr. Hari Krishna Maharjan, Tel [977] (56) 520294, 528294; 2. Mr. Pancha Ram Pradhan, Tel [977] (56) 520228 Email: info@citavana.dhamma.org

Dhamma Kitti, Kirtipur Vipassana centre, Devdhoka, Kirtipur, Nepal **Contact:** Ramsurbir Maharjan, Samal Tole, Ward No.6, Kirtipur, Nepal

Dhamma Pokharā, Pokhara Vipassana Centre, Pachbhaiya, Lekhnath Municipality, Pokhara, Kaski, Nepal **Contact:** Mr. Nara Gurung, Tel: [977] (061) 691972; Mobile: 98462-32383; 98412-55688; Email: info@pokhara.dhamma.org

Cambodia

Dhamma Laṭṭhikā, Battambang Vipassana Centre, Trungmorn Mountain, National Route 10, District Phnom Sampeau, Battambang, Cambodia **Contact:** Phnom-Penh office: Mrs. Nary POC, Street 350, #35, Beng Keng Kang III, Khan Chamkar Morn, Phnom-Penh, Cambodia. P.O. Box 1014 Phnom-Penh, Cambodia Tel. [855] (012) 689 732; poc_nary@hotmail.com; **Local Contact:** Off: Tel: [855] (536) 488 588, 2. Mr. Sochet Kuoch, Tel: [855] (092) 931 647, [855] (012) 995 269 Email: mientan2000@yahoo.co.uk and ms_apsara@yahoo.com

Hong Kong

Dhamma Muttā, G.P.O. Box 5185, Hong Kong Tel: 852-2671 7031; Fax: 852-8147 3312 Email: info@hk.dhamma.org

Indonesia

Dhamma Jāvā, Jl. H. Achmad No.99; Kampung Bojong, Gunung Geulis, Kecamatan Sukaraja, Cisarua-Bogor, Indonesia. Tel: [62] (0251) 827-1008; Fax: [62] (021) 581-6663; Website: www.java.dhamma.org **Course Registration Office Address:** IVMF (Indonesia Vipassana Meditation Foundation), Jl. Tanjung Duren Barat I, No. 27 A, Lt. 4, Jakarta Barat, Indonesia Tel : [62] (021) 7066 3290 (7am to 10pm); Fax: [62] (021) 4585 7618 Email: info@java.dhamma.org

Iran

Dhamma Īran, Teheran Dhamma House Tehran Mehrshahr, Eram Bolvar, 219 Road, No. 158 Tel: 98-261-34026 97; website: www.iran.dhamma.org Email: info@iran.dhamma.org

Israel

Dhamma Pamoda, Kibbutz Deganya-B, Jordan Valley, Israel **City Contact:** Israel Vipassana Trust, P.O. Box 75, Ramat-Gan 52100, Israel Website: www.il.dhamma.org/os/Vipassana-centre-eng.asp Email: info@il.dhamma.org

Dhamma Korea, Choongbook, Korea. Dabo Temple, 17-1, samsong-ri, cheongcheon-myun, gwaesan-koon, choongbook, Korea. Tel: +82-010-8912-3566, +82-010-3044-8396 Website: www.kr.dhamma.org Email: dhammakor@gmail.com

Japan,

Dhamma Bhānu, Japan Vipassana Meditation Centre, Iwakamiyoku, Hatta, Mizucho-cho, Funai-gun, Kyoto 622 0324 Tel/Fax: [81] (0771) 86 0765, Email: info@bhanu.dhamma.org

Dhammādicca, 782-1 Kaminogo, Mutsuzawa-machi, Chosei-gun, Chiba, Japan 299 4413. Tel: [81] (475) 403 611. Website: www.adicca.dhamma.org

Malaysia

Dhamma Malaya, Malaysia Vipassana Centre, Centre Address: Gambang Plantation, opp. Univ. M.P. Lebuhraya MEC, Gambang, Pahang, Malaysia **Office Address:** No., 30B, Jalan SM12, Taman Sri Manja, 46000 Petaling Jaya, Malaysia. Tel: [60] (16) 341 4776 (English Enquiry) Tel: [60] (12) 339 0089 (Mandarin Enquiry) Fax: [60] (3) 7785 1218; Website: www.malaya.dhamma.org Email: info@malaya.dhamma.org

Mongolia

Dhamma Mahāna, Vipassana center trust of Mongolia. Eronkhy said Amaryn Gudamj, Soyolyn Tov Orgoo, 9th floor, Suite 909, Mongolia Tel: [976] 9191 5892, 9909 9374; **Contact:** Central Post Office, P. O. Box 2146 Ulaanbaatar 211213, Mongolia Email: info@mahana.dhamma.org

Myanmar

Dhamma Joti, Vipassana Centre, Wingaba Yele Kyaung, Nga Htat Gyi Pagoda Road, Bahan, Yangon, Myanmar Tel: [95] (1) 549 290, 546660; Office: No. 77, Shwe Bon Tha Street, Yangon, Myanmar. Fax: [95] (1) 248 174 **Contact:** Mr. Banwari Goenka, Goenka Geha, 77 Shwe Bon Tha Street, Yangon, Myanmar Tel: [95] (1) 241 708, 253 601, 245 327, 245 201; Res. [95] (1) 556 920, 555 078, 554 459; Tel/Fax: Res. [95] (01) 556 920; Off. 248 174; Mobile: 95950-13929; Email: bandoola@mptmail.net.mm; goenka@ mptmail.net.mm Email: dhammajoti@mptmail.net.mm

Dhamma Ratana, Oak Pho Monastery, Myoma Quarter, Mogok, Myanmar **Contact:** Dr. Myo Aung, Shansu Quarter, Mogok. Mobile: [95] (09) 6970 840, 9031 861;

Dhamma Maṇḍapa, Bhamo Monastery, Bawdigone, Near Mandalay Arts & Science University, 39th Street, Mahar Aung Mye Tsp., Mandalay, Myanmar Tel: [95] (02) 39694 Email: info@mandala.dhamma.org

Dhamma Maṇḍala, Yetagun Taung, Mandalay, Myanmar, Tel: [95] (02) 57655 **Contact:** Dr Mya Maung, House No 33, 25th Street, (Between 81 and 82nd Street), Mandalay, Myanmar Tel: [95] (02) 57655, Email: info@mandala.dhamma.org

Dhamma Makuṭa, Mindadar Quarter, Mogok.Mandalay Division, Myanmar. Tel: [95] (09) 80-31861. Email: info@joti.dhamma.org

Dhamma Manorama, Main road to Maubin University, Maubin, Myanmar. Tel: **Contact:** U Hla Myint Tin, Headmaster, State High School, Maubin, Myanmar. Tel: [95] (045) 30470

Dhamma Mahimā, Yechan Oo Village, Mandalay-Lashio Road, Pyin Oo Lwin, Mandalay Division, Myanmar. Tel: [95] (085) 21501. Email: info@mandala.dhamma.org

Dhamma Manohara, Aung Tha Ya Qr, Thanbyu-Za Yet, Mon State **Contact:** Daw Khin Kyu Kyu Khine, No.64 Aungsan Road, Set-Thit Qr, Thanbyu-Zayet, Mon State, Myanmar. Tel: [95] (057) 25607

Dhamma Nidhi, Plot No. N71-72, Off Yangon-Pyay Road, Pyinma Ngu Sakyet Kwin, In Dagaw Village, Bago District, Myanmar. **Contact:** Moe Mya Mya (Micky), 262-264, Pyay Road, Dagon Centre, Block A, 3rd Floor, Sanchaung Township, Yangon11111, Myanmar. Tel: 95-1-503873, 503516~9, Email: dagon@mptmail.net.mm

Dhamma Ñāṇadhaja, Shwe Taung Oo Hill, Yin Ma Bin Township, Monywa District, Sagaing Division, Myanmar **Contact:** Dhamma Joti Vipassana Centre

Dhamma Lābha, Lasho, Myanmar

Dhamma Magga, Near Yangon, Off Yangon Pegu Highway, Myanmar

Dhamma Mahāpabbata, Taunggyi, Shan State, Myanmar

Dhamma Cetiya Paṭṭhāra, Kaytho, Myanmar

Dhamma Myuradipa, Irrawadi Division, Myanmar

Dhamma Pabbata, Muse, Myanmar

Dhamma Hita Sukha Geha, Insein Central Jail, Yangon, Myanmar

Dhamma Hita Sukha Geha-2, Central Jail Tharawaddy, Myanmar

Dhamma Rakkhita, Thayawaddi Prison, Bago, Myanmar

Dhamma Vimutti, Mandalay, Myanmar

Philippines

Dhamma Phala, Philippines Email: info@ph.dhamma.org

Sri Lanka

Dhamma Kūṭa, Vipassana Meditation Centre, Mowbray, Hindagala, Peradeniya, Sri Lanka Tel/Fax: [94] (081) 238 5774; Tel: [94] (060) 280 0057; Website: www.lanka.com/dhamma/dhammakuta Email: dhamma@sltnet.lk

Dhamma Sobhā, Vipassana Meditation Centre Balika Vidyala Road, Pahala Kosgama, Kosgama, Sri Lanka Tel: [94] (36) 225-3955 Email: dhammasobhavmc@gmail.com

Dhamma Anurādha, Ichchankulama Wewa Road, Kalattewa, Kurundankulama, Anuradhapura, Sri Lanka. Tel: [94] (25) 222-6959; **Contact:** Mr. D.H. Henry, Opposite School, Wannithammannawa, Anuradhapura, Sri Lanka. Tel: [94] (25) 222-1887; Mobile. [94] (71) 418-2094. Website: www.anuradha.dhamma.org Email: info@anuradha.dhamma.org

Taiwan

Dhammodaya, No. 35, Lane 280, C hung-Ho Street, Section 2, Ta-Nan, Hsin She, Taichung 426, P. O Box No. 21, Taiwan Tel: [886] (4) 581 4265, 582 3932; Website: www.udaya.dhamma.org Email: dhammodaya@gmail.com

Dhamma Vikāsa, Taiwan Vipassana Centre - Dhamma Vikasa No. 1-1, Lane 100, Dingnong Road Laonong Village Liouguei Township Kaohsiung County Taiwan Republic of China Tel: [886] 7-688 1878 Fax: [886] 7-688 1879 Email: info@vikasa.dhamma.org

Thailand,

Dhamma Kamala, Thailand Vipassana Centre, 200 Yoo Pha Suk Road, Ban Nuen Pha Suk, Tambon Dong Khi Lek, Muang District, Prachinburi Province, 25000, Thailand Tel. [66] (037) 403- 514-6, [66] (037) 403 185; Website: http://www.kamala.dhamma.org/ Email: info@kamala.dhamma.org

Dhamma Ābhā, 138 Ban Huay Plu, Tambon Kaengsobha, Wangton District, Pitsanulok Province, 65220, Thailand Tel : [66] (81) 605-5576, [66] (86) 928-6077; Fax : [66] (55) 268 049; Website: http://www.abha.dhamma.org/ Email: info@abha.dhamma.org

Dhamma Suvaṇṇa, 112 Moo 1, Tambon Kong, Nongrua District, Khonkaen Province, 40240, Thailand Tel [66] (08) 9186-4499, [66] (08) 6233-4256; Fax [66] (043) 242-288; Website: http://www.suvanna.dhamma.org/ Email: info@suvanna.dhamma.org

Dhamma Kañcana, Mooban Wang Kayai, Tambon Prangpley, Sangklaburi District, Kanchanaburi Province, Thailand Tel. [66] (08) 5046-3111 Fax [66](02) 993-2700 Email: info@kancana.dhamma.org

Dhamma Dhānī, 42/660 KC Garden Home Housing Estate, Nimit Mai Road, East Samwa Sub-district, Klongsamwa District, Bangkok 10510, Thailand Tel. [66] (02) 993-2711 Fax [66] (02) 993-2700 Email: info@dhani.dhamma.org

Dhamma Sīmanta, Chiengmai, Thailand **Contact:** Mr. Vitcha Klinpratoom, 67/86, Paholyotin 69, Anusaowaree, Bangkhen, BKK 10220 Thailand Tel: [66] (81) 645 7896; Fax: [66] (2) 279 2968; Email: vitchcha@yahoo.com Email: info@simanta.dhamma.org

Dhamma Porāṇo: A meditator has donated six acres of land near Nakorn Sri Dhammaraj (the name of the city), an important and ancient sea-port.

Dhamma Puneti, Udon Province, Thailand

Dhamma Canda Pabhā, Chantaburi, an eastern town about 245 kilometres from Bangkok

Australia & New Zealand,

Dhamma Bhūmi, Vipassana Centre, P. O. Box 103, Blackheath, NSW 2785, Australia Tel: [61] (02) 4787 7436; Fax: [61] (02) 4787 7221 Website: www.bhumi.dhamma.org Email: info@bhumi.dhamma.org

Dhamma Rasmi, Vipassana Centre Queensland, P. O. Box 119, Rules Road, Pomona, Qld 4568, Australia Tel: [61] (07) 5485 2452; Fax: [61] (07) 5485 2907 Website: www.rasmi.dhamma.org Email: info@rasmi.dhamma.org

Dhamma Pabhā, Vipassana Centre Tasmania, GPO Box 6, Hobart, Tasmania 7001, Australia Tel: [61] (03) 6263 6785; Website: www.pabha.dhamma.org Course registration & information: [61] (03) 6228-6535 or (03) 6266-4343 Email: info@pabha.dhamma.org

Dhamma Āloka, P. O. Box 11, Woori Yallock, VIC 3139, Australia Tel: [61] (03) 5961 5722; Fax: [61] (03) 5961 5765 Website: www.aloka.dhamma.org Email: info@aloka.dhamma.org

Dhamma Ujjala, Mail to: PO Box 10292, BC Gouger Street, Adelaide SA 5000, [Lot 52, Emu Flat Road, Clare SA 5453, Australia] **Tel Contact:** Anne Blizzard [61] (0)8 8278 8278; Email: info@ujjala.dhamma.org

Dhamma Padīpa, Vipassana Foundation of WA, Australia, Website: www.dhamma.org.au **Contact:** Andrew Parry C/-13 Goldsmith Road, Claremont, WA 6010, Australia. Tel: [61]-(8)-9388 9151. Email: andparry@optusnet.com.au Email: info@padipa.dhamma.org

Dhamma Medinī, 153 Burnside Road, RD3 Kaukapakapa, Rodney District, New Zealand Tel: [64] (09) 420 5319; Fax: [64] (09) 420 5320; Website: www.medini.dhamma.org Email: info@medini.dhamma.org

Dhamma Passaddhi, Northern Rivers region, New South Wales Email: info@passaddhi.dhamma.org

Europe,

Dhamma Dīpa, Harewood End, Herefordshire, HR2 8JS, UK Tel: [44] (01989) 730 234; male AT bungalow: [44] (01989) 730 204; female AT bungalow: [44] (01989) 731 024; Fax: [44] (01989) 730 450; Website: www.dipa.dhamma.org Email: info@dipa.dhamma.org

Dhamma Padhāna, European Long-Course Centre, Harewood End, Herefordshire, HR2 8JS, UK Website: www.eu.region.dhamma.org/os username <oldstudent> password <behappy> Email: info@padhana.dhamma.org

Dhamma Dvāra, Vipassana Zentrum, Alte Strasse 6, 08606 Triebel, Germany Tel: [49] (37434) 79770; Website: www.dvara.dhamma.org Email: info@dvara.dhamma.org

Dhamma Mahī, France Vipassana Centre, Le Bois Planté, Louesme, F-89350 Champignelles, France. Tel: [33] (0386) 457 514; Fax [33] (0386) 457 620; Website: www.mahi.dhamma.org Email: info@mahi.dhamma.org

Dhamma Nilaya,, 6, Chemin de la Moinerie, 77120, Saints, France Tel/Fax: [33] 1 6475 1370; Mobile: 0609899079 Email: vcjuly2001@orange.fr

Dhamma Aṭala, Vipassana Centre, SP29, Lutirano 15 50034 Lutirano (Fi) Italy Tel: Off. [39] (055) 804 818; Website: www.atala.dhamma.org Email: info@atala.dhamma.org

Dhamma Sumeru, Centre Vipassana, No. 140, Ch-2610 Mont-Soleil, Switzerland Tel: [41] (32) 941 1670; Website: www.sumeru.dhamma.org Email: info@sumeru.dhamma.org Registration office: registration@sumeru.dhamma.org

Dhamma Neru, Centro de Meditación Vipassana, Cami Cam Ram, Els Bruguers, A.C.29, Santa Maria de Palautordera, 08460 Barcelona, Spain Tel: [34] (93) 848 2695; Website: www.neru.dhamma.org Email: info@neru.dhamma.org

Dhamma Pajjota, Dhamma Pajjota, Belgium, Light (or Torch) of Dhamma, Vipassana Centrum, Driepaal 3, 3650 Dilsen-Stokkem, Belgium. Tel: [32] (0) 89 518 230; Website: www.pajjota.dhamma.org Email: info@pajjota.dhamma.org

Dhamma Sobhana, Lyckebygården, S-599 93 Ödeshög, Sweden. Tel: [46] (143) 211 36; Website: www.sobhana.dhamma.org Email: info@sobhana.dhamma.org

Dhamma Pallava, Vipassana Poland **Contact:** Malgorzata Myc 02-798 Warszawa, Ekologiczna 8 m.79 Poland Tel: [48](22) 408 22 48 Mobile: [48] 505-830-915 Email: info@pl.dhamma.org

Dhamma Sukhakari, East Anglia (UK)

North America

Dhamma Dharā, VMC, 386 Colrain-Shelburne Road, Shelburne MA 01370-9672, USA Tel: [1] (413) 625 2160; Fax: [1] (413) 625 2170; Website: www.dhara.dhamma.org Email: info@dhara.dhamma.org

Dhamma Kuñja, Northwest Vipassana Center, 445 Gore Road, Onalaska, WA 98570, USA Tel/Fax: [1] (360) 978 5434, Reg Fax: [1] (360) 242-5988; Website: www.kunja.dhamma.org Email: info@kunja.dhamma.org

Dhamma Mahāvana, California Vipassana Center 58503 Road 225, North Fork, California, 93643 Mailing address: P. O. Box 1167, North Fork, CA 93643, USA Tel: [1] (559) 877 4386; Fax [1] (559) 877 4387; Website: www.mahavana.dhamma.org Email: info@mahavana.dhamma.org

Dhamma Sirī, Southwest Vipassana Center, 10850 County Road 155 A Kaufman, TX 75142, USA Mailing address: P. O. Box 7659, Dallas, TX 75209, USA Tel: [1] (972) 962-8858; Fax: [1] (972) 346-8020 (registration); [1] (972) 932-7868 (center); Website: www.siri.dhamma.org Email: info@siri.dhamma.org

Dhamma Surabhi, Vipassana Meditation Center, P. O. Box 699, Merritt, BC V1K 1B8, Canada Tel: [1] (250) 378 4506; Website: www.surabhi.dhamma.org Email: info@surabhi.dhamma.org

Dhamma Maṇḍa, Northern California Vipassana Center, Mailing address: P. O. Box 265, Cobb, Ca 95426, USA Physical address: 10343 Highway 175, Kelseyville, CA 95451, USA Tel: [1] (707) 928-9981; Website: www.manda.dhamma.org Email: info@manda.dhamma.org

Dhamma Suttama, Vipassana Meditation Centre 810, Côte Azélie, Notre-Dame-de-Bonsecours, Montebello, (Québec), J0V 1L0, Canada Tél. 1-819-423-1411, Fax. 1- 819- 423- 1312 Website: www.suttama.dhamma.org Email: info@suttama.dhamma.org

Dhamma Pakāsa, Illinois Vipassana Meditation Center, 10076 Fish Hatchery Road, Pecatonica, IL 61063, USA Tel: [1] (815) 489-0420; Fax [1] (360) 283-7068 Website: www.pakasa.dhamma.org Email: info@pakasa.dhamma.org

Dhamma Toraṇa, Ontario Vipassana Centre, 6486 Simcoe County Road 56, Egbert, Ontario, L0L 1N0 Canada Tel: [1] (705) 434 9850; Website: www.torana.dhamma.org Email: info@torana.dhamma.org

Dhamma Vaddhana, Southern California Vipassana Center, P.O. Box 486, Joshua Tree, CA 92252, USA. Tel: [1] (760) 362-4615;; Website: www.vaddhana.dhamma.org Email: info@vaddhana.dhamma.org

Dhamma Patāpa, Southeast Vipassana Trust, Jessup, Georgia, South East USA Website: www.patapa.dhamma.org

Dhamma Modana, Canada Tel: [1] (250) 483-7522; Website: www.modana.dhamma.org Email: info@modana.dhamma.org

Dhamma Karunā, Alberta Vipassana Foundation Tel: [1](403) 283-1889 Fax: [1](403) 206-7453 Email: registration@ab.ca.dhamma.org

Latin America,

Dhamma Santi, Centro de Meditação Vipassana, Miguel Pereira, Brazil Tel: [55] (24) 2468 1188. Website: www.santi.dhamma.org Email: info@santi.dhamma.org

Dhamma Makaranda, Centro de Meditación Vipassana, Valle de Bravo, Mexico Tel: [52] (726) 1-032017 Registration and information: Vipassana Mexico, P. O. Box 202, 62520 Tepoztlan, Morelos Tel/Fax: [52] (739) 395-2677; Website: www.makaranda.dhamma.org Email: info@makaranda.dhamma.org

Dhamma Pasanna, Melipilla, Chile Email: info@pasanna.dhamma.org

Dhamma Sukhadā, Buenos Aires, Argentina, **Contact:** Vipassana Argentina, Tel: [54] (11) 6385-0261; Email: info@ar.dhamma.org

Dhamma Veṇuvana, Centro de Meditación Vipassana, 90 minutes from Caracas, Sector Los Naranjos de Tasajera, Cerca de La Victoria, Estado Aragua, Venezuela. (See map on the website) Tel: [58] (212) 414-5678 For information and registration: Calle La Iglesia con Av. Francisco Solano, Torre Centro Solano Plaza, Of. 7D, Sabana Grande, Caracas, Venezuela. Phone: [58](212) 716-5988, Fax: 762-7235 Website: www.venuvana.dhamma.org Email: info@venuvana.dhamma.org

Dhamma Suriya, Centro de Meditación Vipassana, Cieneguilla, Lima, Perú Email: info@suriya.dhamma.org

South Africa

Dhamma Patākā, (Rustig) Brandwacht, Worcester, 6850, P. O. Box 1771, Worcester 6849, South Africa Tel: [27] (23) 347 5446; **Contact:** Ms. Shanti Mather, Tel/Fax: [27] (028) 423 3449; Website: www.pataka.dhamma.org Email: info@pataka.dhamma.org

Russia

Dhamma Dullabha: Avsyunino Village, Dhamma Dullabha (formerly camp "Druzba") 142 645 Russian Federation, Phones +7-968-894-23-92, +7-901-543-16-27

Vipassana is the quintessence of teachings of the Buddha, Venerable Ledi Sayadaw was an invaluable link in the chain of teachers that preserved Vipassana in its pristine purity in Myanmar. The writings of this great meditation master and Abhidhamma scholar are not easily available today.

Therefore Vipassana Research Institute is now publishing ***The Manuals of Dhamma***, which is a collection of English translation of the Venerable Sayadaw's writings. The reader will find a great treasure of information as well as inspiring guidance for the practice of Dhamma in these texts.

ISBN 978-81-7414-202-9

VRI - E18